

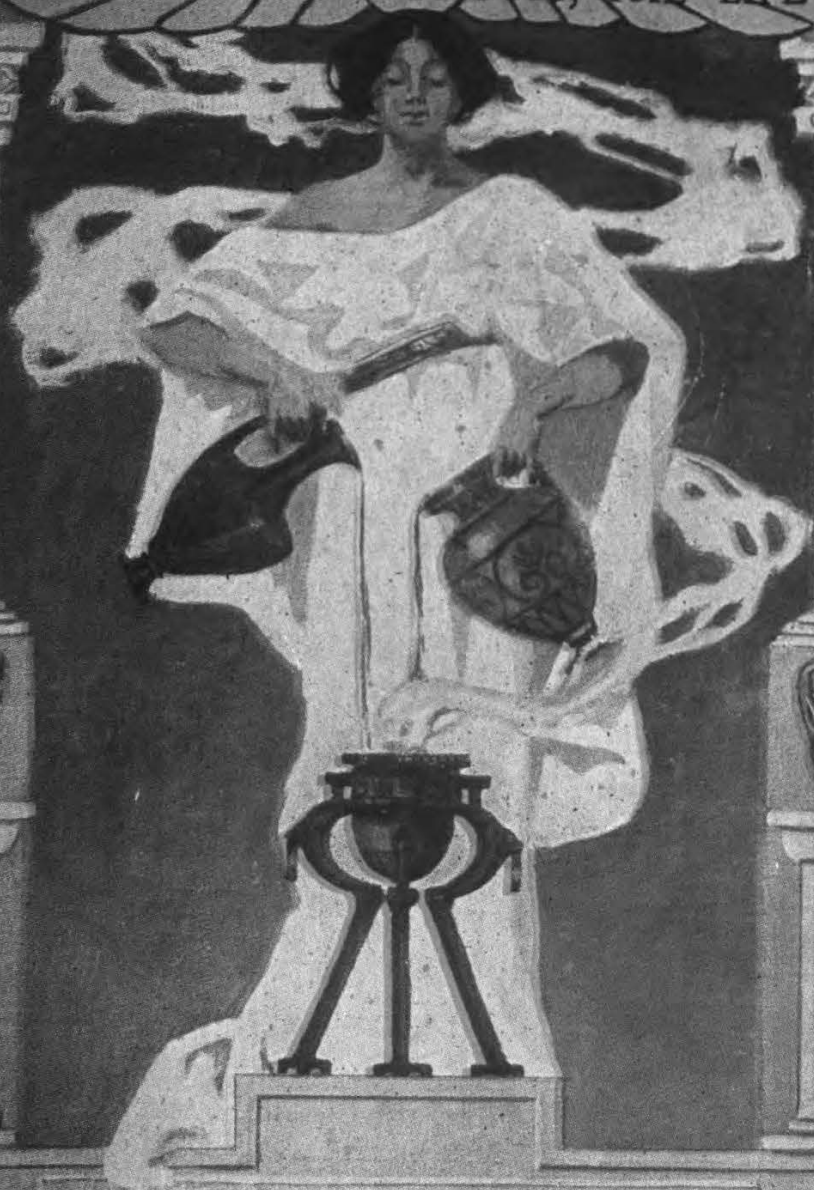
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# UNITY

THE WAY, THE TRUTH, THE LIFE



JULY, 1909





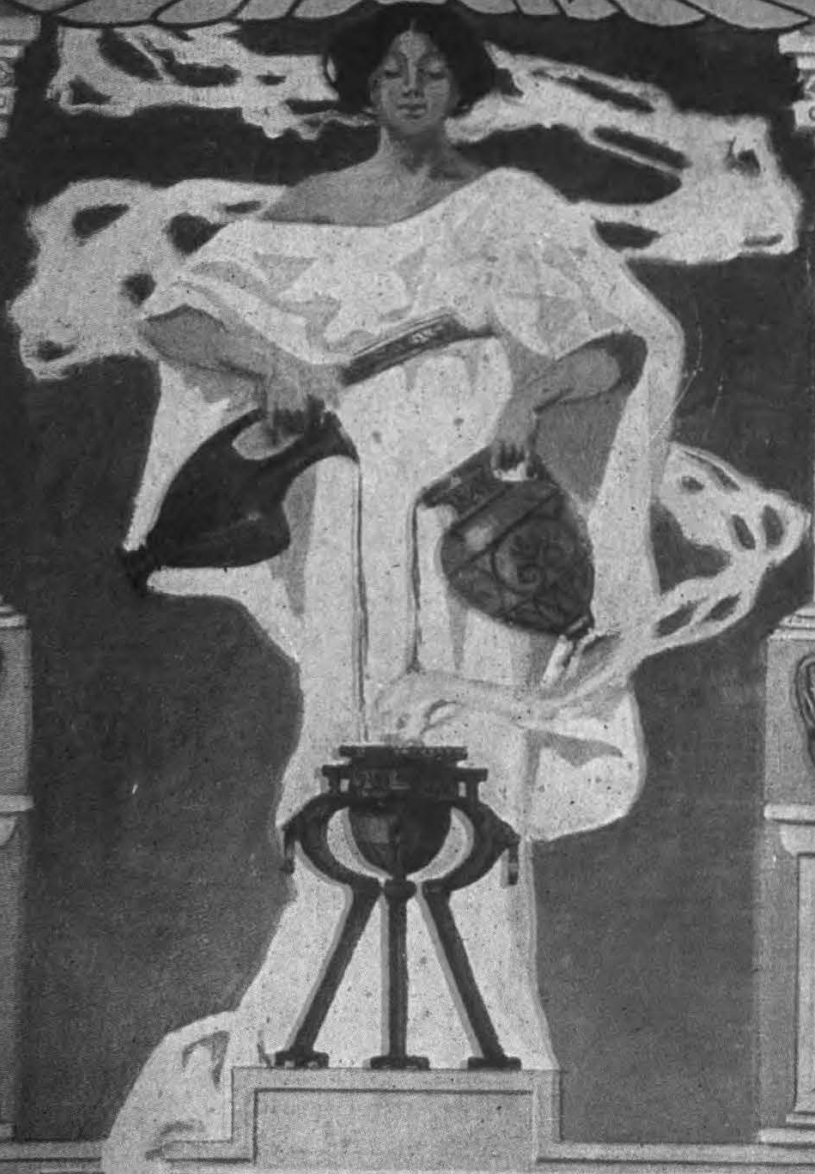
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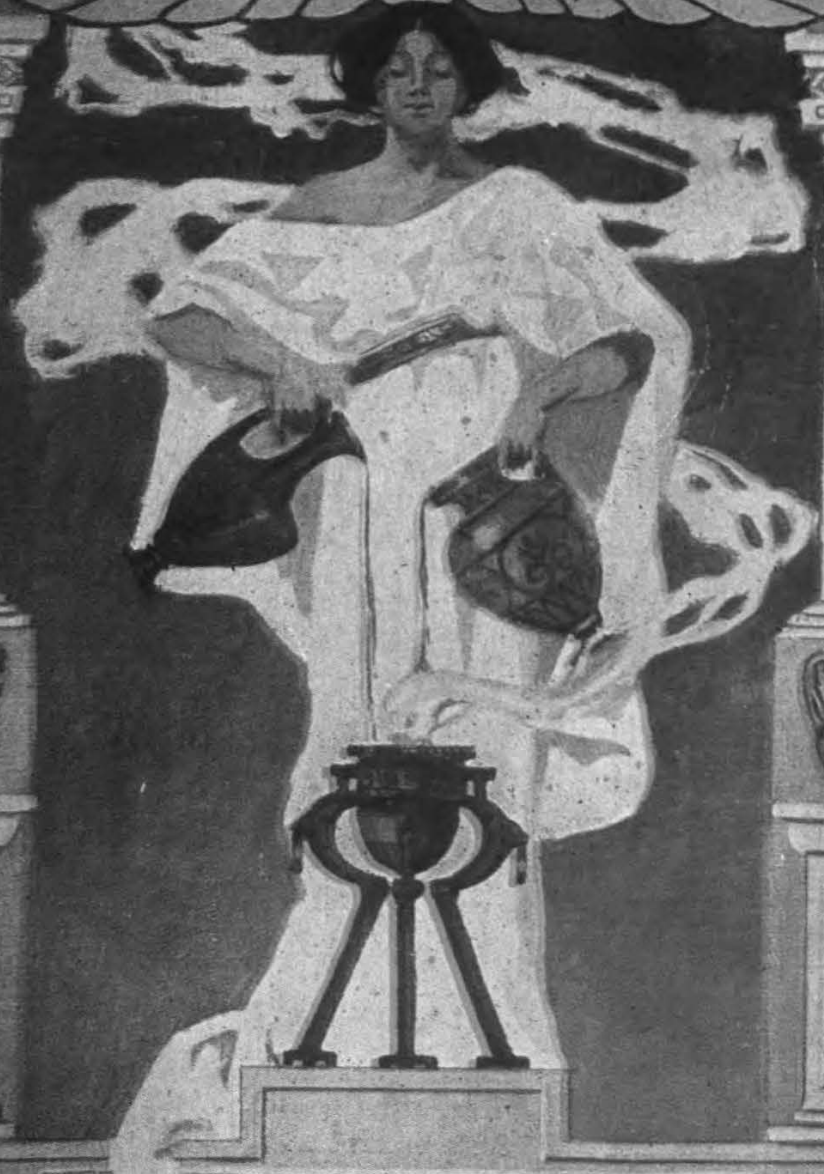
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THE WAY, THE TRUTH, THE LIFE



JULY, 1909



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No. 1

## THE SPIRIT OF SUCCESS

MARY BREWERTON DE WITT.

A momentous faculty is called into play when success is understood in its entirety.

Success is a word covering a wide field. To be truly successful is not only to understand the law of prosperity governing riches, but it is to understand the law that governs health, strength, peace of mind and all harmonious conditions, for to have these is to have success. Thus we see that a certain spirit is required in success, for the spirit of success relates to the mind and its attitude toward life.

The faculty referred to is that determining quality of the mind which will take no secondary matter when it is looking for the best. This is that quality of faith backed by enthusiasm and courage and a full determination to succeed notwithstanding obstacles and stumbling blocks that may lie in the path.

The one who is determined upon success and never gives up is bound to succeed in the end. He who is bent on success is always persevering, patient and invulnerable to attacks from the crowd of would-be detrimental thoughts and ideas. If these essay to thwart him, they are balked at every turn, for he who is bent on victory is sure to be victorious.

No one who has ventured to attain to any object or idea, and kept at that venture faithfully and persistently, has been known to fail, for he who sticks to his work through fair days and foul, lives to see the completion of that work, provided he has a coura-

geous heart. Such an one knows when to close his door and when to open it. If fear, or weakness, or depression contrive to enter there, he closes tight the door. But, when faith would enter in, bright hope and encouragement with new ideals, then does he fling it wide.

The spirit of success is the determined continuation and steady working at one ideal without fluctuating, without deviating, but with continued and repeated effort in the direction that will bring one to the full and perfect completion of his masterpiece; for, whether it be a painting, a poem, a sculptured work of art, or, a quality of the mind to bring forth in full beauty, it must be kept ever to the front and worked at unceasingly until it is perfected.

Every great inventor has kept at his ideal, whether it be for days or for years until he has seen that ideal take form. Every true artist has worked steadily and patiently, knowing that failure cannot be if he but persists in repeated effort until the work shows forth as an echo of his soul. Thus, we find that the spirit of success is determination — no sliding back, no hesitancy, no doubt, no fear that is allowed to remain, but persistent effort.

Is it easy? Not always. But, as one continues in the practice of bringing forth his ideal or his soul's babe, he will find it less difficult, for, as he works in love his faith grows, and, with the growth of faith his work becomes easier and the goal shines forth more clearly to his sight.

To be prosperous, one must possess the same invincible spirit, a spirit that courts no failure, a spirit that expects a supply that will equal its demand. This is the spirit that looks for the good, and seeking finds its own.

Every man of the world who has risen to prosperity has not stopped or grown discouraged at what would seem failure in many instances of his life, but



has kept on faithfully, pushing ever onward and upward toward the aim of his intention. And just so must it be with those who desire to know health, peace, harmony and life in its reality. They do not hesitate at small failures, but leave them far behind, for they are ever pushing onward toward the goal of their perfection.

The spirit of success is a spirit of indomitable will and energy. It is the spirit of force turned to the good, and this force is concealed within the soul of everyone and is to be used to his betterment and to his advancement in the understanding of life.

The spirit of success is to know life as it really is, not as it seems to be. Life as it seems is what we see about us, poverty, sickness, sorrow and death, and unhappiness in every form.

If we have the spirit of success, not only in material things of life, but in life itself, which is spiritual in essence, we will be enabled to turn poverty into riches, to change sickness into health, to have in place of sorrow, joy; and to give for death, life; sin will be eradicated, righteousness and pure life will take its place; the tears of the sorrowing will be wiped away and ignorance will no longer be known in the land.

With the invincible spirit to make our lives a success here and now, not waiting for a misty future upon some other sphere to bring this about, we are surely bound to succeed at some time. The point is—never to give up trying to be that which we should be, to always know that we can rise above the dreams about us, to know that we alone are responsible for the expression of our lives and that no one can unmake what we choose to create, that this lies with ourselves.

A determined spirit is bound to succeed, therefore the spirit of success requires determination, perseverance and a never looking backward. With these three qualities and the pushing ever forward toward the mark, success is inevitable!

## HEALING WORDS

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And ye shall serve the Lord your God, and he shall bless thy bread, and thy water ; and I will take sickness away from the midst of thee.—Ex. 23:25.

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days.—Deut. 30:20.

His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favorable unto him:—Job. 33:25,26.

They cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his Word, and healed them, and delivered them from their destructions.—Ps. 107:19,20.

My Son, attend to my words ; incline thine ear unto my sayings. . . . For they are life unto those that find them, and health (*medicine*—margin) to all their flesh.—Prov. 4:22.

And the inhabitant shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity.—Is. 33:24.

Say to them that are of fearful heart: Be strong, fear not. God will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.—Is. 35.

Bless the Lord O my soul, who healeth all thy diseases.—Ps. 103:2, 3.

Is any sick among you? let him call for the elders of the church and let them pray over him, and the prayer of faith shall save the sick.—Jas. 5:14, 15.

Confess your faults one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

## UNITY

# IT IS OLD-FASHIONED

JESSIE JULIET KNOX

To dwell in the dark when one might dwell in the light is awfully old-fashioned, and yet we continue to do just that, not stopping to think that if we have had troubles, we have also had joys. We will never help the troubles by dwelling upon them and going over all the details; on the contrary, every time we recall an unpleasant episode or experience of the past, we, to some extent bring back the evil connected with it, and not only do we live it over in mind, but it out-pictures in body and circumstances.

People have not yet learned the vital power of a word or a thought, but they are learning.

"It is better by far, to hunt for a star,  
Than the spots on the sun abiding."

It is old-fashioned to talk of sickness, and to tell how many doctors you have had, and what a combination of peculiar diseases have afflicted you. It is no longer considered good form to speak of such things, and is really looked upon as vulgar by advanced thinkers.

If one says: "I'm afraid the plague will come to the United States; it is in Egypt now;" you can change the subject by replying: "Speaking of Egypt reminds me of a beautiful pond lily I saw once, etc."

It is old-fashioned to always speak in a whining voice, thus depressing others, and keeping yourself in a gloomy atmosphere which sees no joy in anything. To say "I can't get out doors, because I have a cold," as people do constantly, is the rankest exposure of ignorance, as it is a well known fact that the up-to-date cure for colds and even consumption is fresh air, and to get out of houses and live out of doors in the coldest weather is quite the thing. When you make such obsolete remarks as this you show that you have neither read, thought nor studied, and you will very

soon find yourself relegated to a seat with the "back numbers."

Just because your grandparents may have stayed in the house with a cold is no manner of reason why you should do the same. They had much to learn, but did not live long enough to learn it, while we have the privilege of living in another age, in the glorious twentieth century.

It is no longer considered refined to discuss one's servants and their shortcomings in polite society. That only shows a very common mind, not capable of aspirations or ideals, a mind of the same caliber as pots and pans. Instead of telling the faults of some of your servants, quietly look within yourself to see if there is not some unpleasant trait of your own which drew forth the fault in the "servant in the house." Encourage this servant to be kind and considerate, and if he has faults do not accentuate them a thousand fold by discussing them with your guests. The negative words you send out are as so much poison, and fill the air, reaching the person you are discussing like so many barbed arrows and making the adverse qualities a thousand fold stronger; and by your own words and thoughts you may destroy all prospect of ever having a good servant.

If, instead of condemning and magnifying what had seemed to you an error, you had taken it into the silence of your own soul and there blessed and loved the offender, and the quality in your own nature which had reached out and brought back its own in the shape of this annoyance in another, the evil might then have been remedied and the servant have become transformed by the renewing of *your own mind*..

" Refrain from that belittling censure  
That springs forth from common lips  
Like weeds from marshy soil."

It is old-fashioned, O! so old-fashioned, to gossip. There is always so much in one's own life that needs

investigation, that if one does this in the proper way, there is really no time left for criticism of another. Strangely enough, our own faults are not apt to seem so glaring to us as the faults of our brother. A good way to cure this habit is to pause before we utter criticism or retail a bit of scandal, and try to think of some good quality in the one we were about to condemn, and mention that instead. Has the accused ever done anything good, no matter how slight? Then speak of it and refuse to let your mind dwell upon anything else.

"Yes," you say, "I can do those things, but what am I to do when certain people persist in talking to *me* of sickness, death, accident and scandal? I must reply." Yes, but there are various ways of replying, you know. One way is by changing the subject abruptly and asking if they had seen that lovely flower in some one's garden, or read that new book, or some question which does not savor of error. If, after repeated attempts this fails, either stay away from that person who is saturated with morbid ideas and error thoughts or have the courage to say: "You know I do not believe in these things: I believe only in the true, and that is not true."

It is now considered old-fashioned to sneer at another race, because of difference in the color of the skin. Soon we will be stared at in amazement if we give voice to the old-fashioned statement: "I will not send my child to that school, because negroes and Chinese go there." In the sight of the One Father there are no negroes nor Chinese; heathen nor Hottentot, but just his one big family of dearly beloved children. Color is nothing; race is nothing. In his sight it is only the soul that counts; it's struggles and overcomings, and its Truth.

We should be brave enough to cast aside our childish and narrow prejudices and take every man by the hand, lifting him up into the light, with the one

thought, that after all we are only little children, all of us, and if some stumble and fall, or happen to be a different color from ourselves, there is no reason why we should scorn them or kick them out of our lives. That idea is gradually passing away and will soon be among the old-fashioned things. Let each one do his best to hasten that day, for it is individual effort that counts.

It is old fashioned to draw our skirts aside and to pass in scorn the Magdalen.

We are at least beginning to realize that if we are to follow the pattern of the Sinless One, our Master, we must do as he did in all things so far as lies within our power.

If our little child in ignorance should put his hand on a hot stove and burn it, would we turn aside from, and never speak to him again? No, we would kiss the burn and pour out the oil of human love and sympathy upon the injured one. Then why, when we know that we are all little children of the King, should we turn away comfortless the woman who has sinned? We do not turn away the man, but admit him into the best society, and allow him to marry our pure daughters. Our scorn will not help the transgressor to change her life. No, it will discourage her, and she will keep on in the wrong path until she reaches the lowest depths, and we might have saved her if we had not been so self-righteous and so afraid of contamination.

“ Who fails finds later, triumph sweet,  
Who stumbles once, walks with care  
And knows the place to cry, Beware!  
To other unaccustomed feet.”

And yet our Master was not afraid of contamination. See his love and pity and tenderness for the Magdalen.

It is old-fashioned to make this worn remark:  
“ The religion of my mother is good enough for me.”



That only means that you are willing to stagnate ; that you are willing to stand still, until the waters of your soul grow fetid and green and slimy, while the rest of the world advances and rushes by your side in sparkling buoyancy. When this statement is sifted down, it is neither true religion nor fealty. It is, on the contrary, laziness, in preferring to accept the thoughts of others and letting them do your thinking for you. It is love of self and of the old worn out opinions of ancestors. There are great and noble souls all about you, who have cast off their old narrow beliefs like an out of style garment, and are soaring on into great spiritual heights. You are not living your father's and mother's life. You are living your own life.

"Tear away the blinds of superstition ;  
Let the light pour through fair windows, broad as Truth itself, and  
High as God.

Do not try to follow blindly their way of doing, just because they were your father and mother. What if they were your father and mother? Did they have any more light than you? God was their Father and their mother, and their All, just the same as he is yours, and their exhaustless fountain and source of knowledge and power and light. "Back of thy parents lies the great eternal WILL." If they in their ignorance followed blindly some man made doctrine, let us try to atone for that by casting off the old shackles of race belief. Let us not think that we have inherited sickness or sin from any earthly parent, or any set ideas of spiritual truths, which cannot be changed. The laws of the Medes and Persians are obsolete.

Just believe in the Divinity in your own souls, and receive your own revelations straight from the Spirit of Truth, and not second-hand from some ancestor who happened to give you birth. Let us declare that we are free from the race ignorance and that our only

heritage is Truth, and our only Father God, the Holy One in the midst of us.

Do not condemn yourself any more than you would condemn another, because, "Ye are the temple of the Living God," and you must not decry his handiwork. "Believe thyself Divine, and watch and pray."

Well poised people have learned not to do old-fashioned things, not only because they are old-fashioned, but because they have learned the vital power of words and thoughts.

We are learning that all men are brothers, and that it is best to remove the beam from our own eye before looking for the mote in the eye of our brother.

Let us advance, casting off the old beliefs as we go, until at last having reached the heart of things; we stand in the light, face to face with the changeless Truth.

"So many gods so many creeds,  
So many paths that wind and wind;  
While just the art of being kind  
Is all the sad world needs."

---

### A LITTLE PARABLE

I made the cross myself whose weight  
Was later laid on me;  
This thought is torture as I toil  
Up life's steep Calvary.

To think mine own hands drove the nails!  
I sang a merry song,  
And chose the heaviest wood I had  
To build it firm and strong.

If I had guessed, if I had dreamed  
Its weight was meant for me,  
I should have made a lighter cross  
To bear up Calvary.

—*Selected.*

# THE TRUE CHARACTER OF GOD

## LESSON ONE

[This lesson was written by Irene Runyan, a student of the Unity Correspondence School.]

This science is founded upon Spirit. It does not change like our intellectual sciences which are always changing. It is the one true science. It appeals to the spiritual understanding in man, for "the things of God are spiritually discerned," and one must realize that he is a spiritual being before he can understand this science. But when we earnestly seek this spiritual understanding it comes to us by the inspiration of the Almighty.

We can, however, begin this spiritual understanding, for the Living Word of Truth which is in these lessons will come into our minds, and our understanding will be quickened so that we will comprehend the teachings.

The right understanding of God is the foundation of all Truth.

Everybody has some belief of an Infinite Creator and Ruler of the Universe, but it is usually rather indefinite and would be hard for them to explain. Before I heard of New Thought or Practical Christianity, I thought of God as a person away off in the sky on a white throne in a city of gold, yet he in some way (which I did not understand) knew everything that went on in the world, even our thoughts and intentions.

But I now understand that, as Jesus said, "God is Spirit," and Spirit is Mind, and that when we understand about Mind and its powers we understand about God. We understand that the entire Universe is created and controlled by the One Intelligence, which is everywhere present and all-powerful. When we realize that God is the unchangeable Life, Love, Intelligence and Substance of all being we have a

principle by which we can solve all our problems and dissipate all our troubles.

To some the thought of God as Principle is not acceptable, as it makes him seem cold and distant, while as a person they feel that they can talk to him and call upon him in need. But God is personal to each one of us when we understand and realize his indwelling Spirit; he is individualized in us and we have the Christ consciousness, and become the perfect image and likeness of God, when Christ is formed in us.

We must therefore study this Almighty One as Principle, as Mind. Different nations and religions have different names for the Supreme Being. The Christian calls him God; the Jew, Jehovah; the Mohammedan, Allah. Some people call him First Cause, but this is unsatisfactory unless you realize that this Cause is Good and that it is manifest in each and every one of its creations.

This idea of God everywhere in the universe was clearly stated by Saint Paul when he said, "In him we live, and move, and have our being." "In you all and through you all and above you all."

As God is Mind and the One Mind, we will be able to overcome all our troubles when we know and understand the science of Mind, and as Spirit and Mind are the same we can take this science right into our daily lives and live by it. It is the most important thing we can study, to know that the kingdom of heaven is within *us*, and that we are the temple of the Living God; that God dwells in us as our mind dwells in our bodies; that God creates and moves creation through the power of Mind. It is only through our mind that we can know God and do his will.

To know God as Principle we can understand how he can be everywhere present and equally accessible to everyone. All can use this Principle at the same time and get its full benefit, just as if only one were

using it. It would never become any less, and there would be no discord because of the many who were making demands upon it.

To study God as Mind we can understand omniscience. God, the One Mind, knows all things and is the source of all the wisdom, knowledge and intelligence in the world. Students of Nature and the laws of Nature do not grasp the full understanding unless they recognize this One Great Causing Mind back of everything. This One Mind has Ideas, and everything in the Universe is a manifestation of the Ideas in Divine Mind. In studying Mind back of Nature we must understand the Ideas in Divine Mind and the relation of these Ideas to their manifestations.

Man is capable of understanding these Ideas in Divine Mind, because he is the offspring of Divine Mind and is also Mind. Divine Ideas are man's inheritance from God; every offspring of God inherits the Divine Ideas, which explains how all that the Father hath is ours. "All mine are thine."

These ideas are the foundation and cause of all manifestation of Good, and have in them all possibility. When we can get behind the thing itself into the realm where it exists as a Divine Idea, we can draw upon it continually without exhausting or limiting the Source.

Jesus understood this realm of Divine Ideas, which he called the kingdom of heaven within us, and he drew upon these ideas in all his works. The inexhaustible Idea of Substance was the source of his increase of the loaves and fishes. From the inexhaustible Idea of Life he healed the sick, raised the dead, and overcame death. When we come into the consciousness of this Divine Mind, the Spirit, or the Father within, and its Ideas, we can do the work that Jesus did; we will bring these Ideas into expression.

All manifestation is the expression of ideas held in mind. Mind has Ideas, and Ideas have expression,

Everything in the Universe is first an Idea in the Divine Mind. These Divine Ideas may be combined in many ways to produce different manifestations. The right combination of Divine Ideas is the Divine Order, or kingdom of heaven on earth. An important part of the future lessons of this course is to teach the right combination and relation of these Divine Ideas.

The best way to develop one's understanding and knowledge of God is to study his attributes, or the Divine ideas, Life, Love, Power, Substance and everything that we can think of as belonging to his Being and Character.

When we study God as Power, the one and only Power in existence, we get an understanding of what is meant by omnipotence.

We must not only understand this One Mind as the source of all but be able to bring these Ideas into expression in our lives and affairs; and to do this we must make conscious union with the Divine Mind. This is accomplished by a willingness on our part and an earnest seeking. "Ask and ye shall receive, seek and ye shall find."

We might ask, why, if we are a manifestation or offspring of Divine Mind, are we not already conscious of its presence? It is because we have misused our inheritance, the power to express ideas, and have created a realm out of harmony with Divine Mind, and this realm separates us from Good. When we realize the unprofitableness of our sense creations, that they have brought us poverty, ill health, etc., we can turn to the Spirit, or Father within, and find the Ideas which make our creations like the Father's, and we shall then manifest health, happiness and abundance.

All the works of Jesus were done in his consciousness of his oneness with the Father, as he was always proclaiming, and we must understand, or realize,



and acknowledge our oneness with the Father to do the works that Jesus did. We must have this consciousness of the Christ Mind.

This is Truth, and no one can describe it to us or give it to us, but it must be experienced by each individual for himself. We only express it when we become consciously one with it; then the Divine Ideas will be quickened, incorporated and established in our consciousness and we manifest the image and likeness of God.

The Truth, then, is that God is Spirit, Mind, Principle, Law, Being, Father, Unchangeable Creator, All-Good, Cause and Source of all, Omnipresence, Omniscience and Omnipotence.

God is personal to each of us when we have this consciousness of the Father within, and recognize him as our Creator, our Mind, our Life, our very Being.

Mind has Ideas. Ideas have expression. All manifestation in the Universe is the result of ideas held in mind and expressed. If we are expressing sickness, we are holding the idea of sickness; if we are expressing poverty, we are holding the idea of lack of abundant supply.

To manifest harmony we must make our ideas one with Divine Ideas and must express them in the Divine Order.

To teach us the way to express our ideas in the Divine Order is the object of these lessons.

We understand that God is unchangeable, "the same yesterday, today and forever."

---

## HOW CAN A MAN BE CONCEALED?

Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man accepts and greets it unexpectedly. A man passes for that he is worth. What he is engraves it-

self on his face, on his form, on his fortunes, in letters of light which all men may read but himself. Concealment avails him nothing; boasting, nothing. There is confession in the glances of our eyes; in our smiles; in salutations; and the grasp of hands. Sin bedaubs him, mars all his good impression. Men know not why they do not trust him; but they do not trust him. His vice glasses his eye, demeans his cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes O fool! fool on the forehead of a king.

If you would not be known to do anything, never do it. A man may play the fool in the drifts of a desert, but every grain of sand shall seem to see. He may be a solitary eater, but he cannot keep his foolish counsel. A broken complexion, a swinish look, ungenerous acts, and the want of due knowledge — all blab. Can a cook, a Chiffinch, an Iachimo be mistaken for Zeno or Paul? Confucius exclaimed, "How can a man be concealed! How can a man be concealed!"

On the other hand, the hero fears not that if he withhold the avowal of a just and brave act, it will go unwitnessed and unloved. One knows it,—himself,—and is pledged by it to sweetness of peace, and to nobleness of aim, which will prove in the end a better proclamation of it than the relating of the incident. Virtue is the adherence in action to the nature of things, and the nature of things makes it prevalent. It consists in a perpetual substitution of being for seeming, and with sublime propriety, God is described saying I AM.

The lesson which all these observations convey is, Be and not seem. Let us acquiesce. Let us take our bloated nothingness out of the path of the divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord's power and learn that truth alone makes rich and great.—*Emerson.*

# DENIALS AND AFFIRMATIONS

EDNA L. CARTER

---

## PART ONE

Understanding reveals that the whole human race is coming into a new consciousness of God. That many men do not recognize this fact, and that few seem fully awake to it, does not alter it. The changes go right on.

Whatever concerns the race concerns each member of it, and sooner or later the matter of humanity's spiritual advancement comes home to every man and woman. Everyone must some time measure up to the standard of Spirit. The mighty impulse of the Divine command "Forward" is in the world, and the world feels it, even if it does not understand what it is that it feels; and there is no resisting that almighty word. Efforts to resist only leave one bruised and broken. Man must move forward; it is the only way there is to move. There is no standing still, and if there be an apparent going backward it is not real.

The conviction that the world is coming out of the darkness of belief in separation from God into the knowledge and light of conscious oneness with him, usually comes to each one first through experiences within himself. Later he sees that others have like experiences, and gradually the truth dawns upon him that the old heavens and earth are dissolving and passing away, and that the new heavens and earth are being established. He realizes that he is in the midst of a revolution; that all men are involved in it, and that all must come forth finally new creatures in Christ Jesus.

This awakening comes through the quickening power of the Spirit. It is the Spirit that quickens; it is the Spirit that convinces.

Being brought face to face with his individual responsibility, the awakened one concerns himself now, not so much with efforts to convince the world of the changes coming to it, as with seeking how best to further the spiritual progress of himself and such others as have sensed the import of conditions, and are willing to be helped on the way. Spiritual education becomes the matter of prime importance and methods of promoting growth are eagerly sought.

As a result of the quickening, he begins to discern that the things which appear are not real, and he learns to obey the command, "Judge not according to appearances." He obeys because he understands that the things which do appear are deceptive. They may or may not be true.

Clearly his conscious mind comprehends all this ; but in putting it into practical use he finds he has another factor to reckon with — the subconscious mind — the heart. Here are stored up old error beliefs that he has held many years. Some of these beliefs he has formed himself ; some he has received from his ancestors, while others he has accepted and made part of himself, because they are dominant in the world, and have forced themselves in upon him. How shall he cleanse his heart of all this error? Just here he has special need of understanding and faithfulness.

"As a man thinketh in his heart, so is he." Whatever he thinks down deep in his sub-conscious mind — his heart — that he is, and that he will manifest. If he wishes to be different, he must change his thoughts ; and this change should be made not only in the conscious mind, but must reach down into the subconscious and transform that also. There must be a tearing down and clearing away of old error states of mind, and a building up of new ones. This transformation can be brought about only by the use of the Word. All things are made by the Word. "Without the Word was not anything made

that was made." All things are done by the Word. The heart must be cleansed with the washing of water by the Word. "The Word of God is quick and powerful, and sharper than any two-edged sword, even to the dividing asunder of soul and spirit."

The Word is an almighty power, and is either destructive or constructive, according to the way it is used. Put in the form of denial it is destructive; in the form of affirmation it is constructive, and there is never a moment of time but man is using this power either against or for himself. So with good reason, denials of error and affirmations of Truth have come to be recognized as the true means of renewing the mind and body; of making a new heaven and a new earth.

Some one may say," "Why are not affirmations sufficient? Is there not in every affirmation an indirect denial?"

If we say, "Only the good is true," we are admitting that that which is not good is not true; but it takes the strength and power of the direct specific denial to break up long-established beliefs. Therefore we have need of both denials and affirmations.

The one who said that the use of denials and affirmations as a means of growth was like a man trying to raise himself by the bootstraps, betrayed ignorance of the power of the word, and of the working of his own mind. Every thought is either a denial or an affirmation, so it is not a question whether one chooses to use them, for he is already using them all the time, and can give no expression to his ideas without them. The whole problem moves forward then and centers itself in the question of their right use. They have a place in man's development; and no amount of controversy as to their worth lessens their value. They go right on wielding their mighty power whether man acknowledges that power or not.

By misuse of the power of thoughts and words, through denying Truth and affirming error, the temple of God, the body, has been defiled and overthrown. The rebuilding and restoring of the temple is accomplished through right use of thoughts and their expression in words — through denying error and affirming Truth.

At least three things are necessary in order to make denials and affirmations effective in the upbuilding of the character and the body. First, these denials and affirmations must be founded upon Absolute Truth. Second, one must be consistent in making them. That is, he must not make a good, strong affirmation of Absolute Truth and then in ordinary thinking and conversation deny it. For instance, to declare the Truth "My body is the temple of God — it is pure, holy, and spiritual," and then in thought and speech to deny this truth, and affirm that the body is a hindrance, and that one is free if he gets rid of it, is an inconsistency that can work only discord and destruction. The untruth itself will make discord and the inconsistency added to the untruth increases the discord.

If one were perfectly consistent, he would hold to the Absolute Truth regardless of appearances, and by his faithfulness to the Absolute the body would take on its true character and be delivered from the grave.

Such inconsistencies as the one mentioned are common, and they are so subtle that they undermine faith and work havoc oftentimes before the victim realizes what the disturbing element is.

The third thing needful is to make the denials and affirmations deep in the within—in the Spirit. While they doubtless do good when made in the outer consciousness, they will produce far more satisfactory results if made in the inner consciousness.

The time when man can be satisfied with knowing *about* God is passing. Now he must know God. He



must feel his indwelling Presence. "Take with you words and turn unto the Lord." Hos. 14:2. Which way shall we turn to find him? Within. That is the Secret Place of the Most High—the place of man's conscious oneness with God. In no other place can he be known, although in every place we may know about him.

How shall we turn unto him? By directing the attention wholly within. Jesus claimed the Father within him as the Source of all wisdom and power, and taught men to seek this same Father within themselves. He told in marvelously simple language how to seek and find God. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly." Enter into the within, and pray or take with you words, as the prophet says. What kind of words? True words, affirmations of Absolute Truth.

In the closet of prayer we come into a consciousness of the Truth we declare, and coming into conscious oneness with it we are one with him, for he is Truth. We are in the presence of God, we feel his presence; we know him.

Not in books and not in teachers can our God be found. They may be helpful, but they are so only as they direct us to the place where we may know God for ourselves.

When we take with us words and turn unto the Lord, the assurance is that these words shall come forth into the visible, and it is wonderfully helpful to acknowledge gladly and triumphantly, deep in the silence of the within, "My Father rewards me openly."

Words of Truth are the very Substance of Spirit, and when they abide in the consciousness they will renew the mind and body, and change every undesirable condition. "Thy words were found, and I did eat them; and thy word was unto me the joy and

rejoicing of my heart." He who eats of the living bread shall live forever. John 6:58. He shall never die. John 6:50.

The inner closet of prayer is the Secret Place of the Most High. It is a place of stillness, and this calls attention to a necessary condition for the planting growth, and fruitage of word seed.

Upon entering the closet, close the door, and shut out every disturbing thought. One must be still to know God, and he is not still when the mind is filled with noisy, confusing thoughts. Mind as well as body must be quiet. When one has felt the peace and stillness of the within, he is prepared to begin to establish peace throughout his whole mentality, his body, his world. Very often, when denials and affirmations fail to bring forth the results expected, it is because there has been failure to first establish peace.

Solomon's temple was doubtless a type of the real temple, and much may be learned about the body and the body building, by studying the building and furnishings of Solomon's temple, and the temple service.

David could not build the temple because he was a man of war. The honor of being the builder came to Solomon because he was a man of peace. His name means Peaceable.

He who would build the house of God to the honor and glory of God, must choose wisdom, as did Solomon. Wisdom calls for peace; establishes peace. Wisdom's ways are ways of pleasantness, and all her paths are peace.

Jesus in his words of wisdom gives much instruction about making and keeping peace. He taught men to make any sacrifice to avoid disagreements, and to live in perfect harmony in the within and the without. "Forgive. Resist not evil. Give to him that asketh thee. If any man sue thee at the law and

take away thy coat, let him have thy cloak also. Agree with thine adversary quickly."

When these instructions are followed, mental conditions favorable to the growth of the Word are established, and mind and body and affairs are blessed. The body grows up into a holy temple unto the Lord, where acceptable worship never ceases, but day and night the fires burn bright on the altars, and the sacrifices of righteousness and thanksgiving are offered continually.

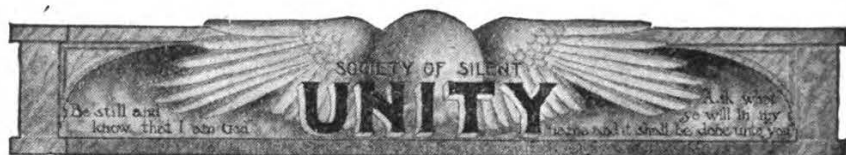
If the words of wisdom as given by Jesus are not heeded, discord and confusion reign, and unless there is a time of repentance the temple will be overthrown. There is no mystery about the failure of anyone to make his word manifest in health and plenty so long as he ignores the teachings of Wisdom and continues to defile the temple with selfishness and discord.

These words of Jesus are in the world, judging the world, and it is because of these words that men find such obstacles in the way of carrying out selfish designs. When men appear successful in such cases it is but for a time, and the fruit of their success is bitter.

There is a mighty force lying back of Jesus' words and working in and through them. This is because they are the expression of Absolute Truth. They are statements of law, which, though eternal, needed just the expression he gave to it in his words to bring it into form necessary for entrance into the consciousness of man. And if man would come into the same consciousness of things spiritual as Jesus, he cannot do better than to make for himself the same statements of Truth that Jesus made for himself.

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"I am one with Spirit, therefore I am of pure Spirit Substance; that which is the same unvarying, changeless element of Being — the All in all."



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together we make a rate of \$1.35 for both. *THE SIGNS THAT FOLLOW* is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI.

# CLASS THOUGHT

HELD DAILY AT 9 P. M.

*The Joy of the Lord is your Strength.*

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# PROSPERITY THOUGHT

HELD DAILY AT 12 M.

*I am grateful and thankful for the abundance now manifest in my life and affairs.*

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## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity**

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*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*

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There is one fact we must consider in making a spiritual demonstration, and that is: the truth is true, whether or not we accept it. Another fact is that truth will respond when we touch it. Yet another fact is that no one can connect us with the living fountains of joy; we may be taught, but we must make the union. If we expect another to bring out our blessings we will meet with disappointment. The blessing is within, and it is through the individual connection with the source of all-Good as it individualizes in us that we receive the blessing.

The subconscious rivers run deep; every word of Christ-identification that we use helps to cleanse these rivers from the race mis-teachings of separation from God. The surface response varies; some-

times there is an instantaneous reply, and the work is done in part; sometimes the manifestation is delayed because a more thorough work is going on; sometimes the surface remains untouched because there is an undercurrent of denial of the Spirit. But the error will yield if we persist. Recall the parable of Jesus and the woman who sought healing for her daughter.



There is no such thing as sacrifice; the work we perform grudgingly is bondage to us, we are not acquitted in the sight of God. The work we perform willingly is done because we must give according to the nature of love, and both the giver and receiver are enriched by the act. Ask God what you should do, but never with the thought that your husband is lost, sinful or indifferent to the good. The mind of the wife has a powerful influence in the life of the husband; your words and thoughts are potent suggestions. If instead of bondage you will think of God's free grace; if instead of sacrifice you see the Divine love playing between your life and the life of your husband; if instead of sense attraction you can see the unity of the soul which first drew you together you will do the work of a redeemer in his life.



God does not manifest through impatience. God is the serene abiding that never wearies, never questions, never strains for results. Again, you must not say you are in fault; you are learning, and the most important thing you can learn is that you experience just the state that you are holding in mind; you can retain your happiness, or you can let it go. You can hold the happiness as easy as you can the memory of it. You know how this latter is done; try the same method on the former. Practice God; feel his holy presence in you; in every act and every thought, know that God is the force.

Turn the strength of your affirmations in upon the secret ways of life, and the perfection they proclaim will be recognized and taken up by the inner powers of assimilation and made into visibility. This is your word being made flesh.



The one thing for you to do is to submit the whole matter to the justice of God, the impartial Spirit of righteousness that never makes mistakes. God does not give anyone the right to interfere with another, no matter how much the personal love may desire certain conditions. If anyone wishes to withdraw from your association let that one go gladly. That which you hold by force will never be a blessing to you. Affirm your own integrity and declare that all will come that God sends, and nothing else can.



New Thought and science, and everything else, meets its time of failure when it is studied and applied from the personal standpoint. Your whole lesson is: Deny self, and recognize the Christ within you.



Your son needs the realization of the Christ purity. When he comes to God for wholeness, not only his conscious mind, but his subconscious also must be cleansed. He is doubtless pure so far as his conscious mind is concerned, but needs a denial of all impurity in the subconscious, coming either from the race-thought of impurity, or from the thought of inheritance after the flesh.

He is the offspring of God. Count his inheritance from him, and declare that the purity of the Christ Mind is established in every part of his being, conscious and subconscious.

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There's a providence in everything; everything works for the best.—*Charles Dickens.*

## “ NEITHER DO I CONDEMN THEE ”

H. B. J.

You do not enjoy finding flaws in anybody or anything.

You do not judge anyone by his speech or by his action.

You do not find any satisfaction in discovering in another anything that you feel justified in condemning.

You do not suspect.

You do not wonder.

You do not judge by appearances.

You do not condemn.

“ I condemn no man.”

You do not impute motives to anyone's actions.

“ I came not into the world to condemn the world.”

“ My judgments are true and righteous altogether.”

You rejoice in the love of charity.

You are filled with divine compassion.

Your heart runneth over.

All criticism, condemnation, judgment, sarcasm, cynicism are cast out of your mind.

Love, Good Will, Charity, Faith, Hope, Peace, Joy flow through your mind as the rich red blood flows through your body.

You lose your life in the Life of All. You are not sensitive. Nothing is against you. You are one with all that is, and all is Good.

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I grant unto every being in the universe, whether seen or unseen, his divine purity and innocence, which in due season will bring him to the fountain of Life, where God (the Good) shall wipe away all tear stains from his soul.—*Hannah More Kohaus.*



## QUESTIONS AND ANSWERS

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What is the object of the Unity Society and what your teaching?—A. G.

The object of the Unity Society is to harmonize and unify the Christian religion with modern metaphysics. It sees in the pure doctrine of Jesus and the apostles the same truths that modern independent investigators claim as original discoveries.

It teaches that all the modern discoveries of the constitution of man are set forth in the doctrine of Jesus and his apostles.

It accepts the teaching of Christianity that God is Spirit, Father, Son and Holy Spirit,—Omnipotent, Omniscient and Omnipotent. That man is the "image and likeness of God," hence spiritual. That this spiritual character of man has never been taken away. That the Scriptures are a symbolical history of the creation of man, his departure from the Divine Law of his being, and his restoration in the character of one man, Jesus Christ, whom all men are to follow, and through whom the whole race is now in process of redemption.

Mind is the underlying principle of all Creation and thinking is the process in forming character and body. It follows that man must be restored to his rightful estate through a change of mind, and that the apostle was right when he said, "Be ye transformed by the renewing of your mind."

Love, and the relations that flow from it, will solve all the problems governmental, commercial and economical. Without love all attempts at reform will be transitory. Love alone will make man free from personal greed, which is responsible for nearly all the ills of the human family. The Scriptures teach that the Law of Love will be revealed to those who seek in the name of Jesus Christ. The Lord has established a school of instruction in which the Spirit of

Truth is the invisible teacher. "He will lead you into all truth."

The literature published by the Unity Society explains in detail the Divine Law and how every man can take advantage of it and be restored to health, prosperity and happiness.

—O—

I am greatly interested in dreams, but do not know how to interpret mine. How do you know that certain things stand for, or are symbols of something else?—A. A. E.

We know that all external objects represent ideas. For instance, figures represent the principle of numbers. An ox, or a horse, or a body of land or water represent the Principle of Being. We instinctively associate these objects with some idea. The ox stands for strength; the horse for vigor. Land represents the idea of stability and water of flexibility or changeableness. So one may run through the whole gamut of existence and find the right idea back of every visible object. With this key, we interpret dreams.

—O—

I have been reading an article in your magazine in which you say that God can lead a man to employment. Why did I have to go out of work for over two months? Moreover, you say he richly clothes the sparrows and lilies. Maybe, but how about it? Does he not feed them at man's expense? I planted two sacks of rye, but just as I got it into the ground, hundreds of sparrows came and had a great feast. What they left dried up entirely. Must I pray to God that he keep the sparrows away and let things grow? If I hadn't been awake and hustled and planned for tomorrow, I would not have been able to feed the sparrows nor anyone else.

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The law of harmonious living involves a conscious recognition that God is the giver and keeper of life. While there are many persons who demonstrate the law of supply with no apparent knowledge of what they are doing, their confidence in what they call luck operates the law, for the time. This is one way, but the more excellent way is to act in an intelligent co-operation with the great Life Force that will take hold and administer every detail of your life and bring each affair to a satisfactory termination.

The spiritual nature is always seeking to bring you to a knowing of the Father, and to this end you meet experiences that make you question, "Does God take thought for me? Is he willing to enter into the small affairs of my life — is he concerned for my supply and success?"

When we meet with a reverse of fortune we are led to consider the foundation on which we have heretofore built. When we work in our own strength and in our own capabilities we invite the lesson that failure or postponement should always teach. There is no good work performed that is undertaken in the consciousness of personal sufficiency. The lasting things are done in the knowing, "Of myself, I can do nothing; it is the Father within me, he doeth the works." The sparrow accepts without a doubt that its supply will continue; the lily absorbs from mud, and wind, and sun, the elements that build her beauty and her fragrance. These results do not come at the expense of man; God provides all growth and all life. The sparrows and the lily would find their food without man's help. These two forms of life are cited to show that the good is ever ready at hand; by taking anxious thought, man delays and tangles his control of the things he would have. "Eye hath not seen nor ear hath not heard, neither have entered into the heart of man" to know the bounty of the Father toward those who trust absolutely in his provident love.

God gave man dominion over the lesser forms of life. Drought and rain are under the control of man. (Remember Elijah's demonstration,) If you should pray that the sparrows be kept away from your garden their Father would still provide for them.

Every man should have his work and do it in the full consciousness that he is filling an exalted position in the world. He should do it with the full faith that God insures results; he should do it in the knowledge that what he calls failure is the evidence of a need for closer union between himself and God; he should do it knowing that life must be a blending of the physical with the spiritual to the ultimate result that separation cease and man come to see God as the one force, the one life, the one manifestation.

The sum of the whole matter is that God exists in his universe, and that in him exists all that man can desire or can aspire to be. We use according to our faith and according to our understanding. God does not prohibit, and he does not compel. Life is harmonized by working in a willing conformity with the law, and in a desire to be instructed by the Spirit of All-Knowing.

# BIBLE LESSONS

By CHARLES FILLMORE.



## Lesson 3—July 18

### PAUL'S SECOND MISSIONARY JOURNEY—THESSALONICA AND BEREÆ—Acts 17:1-15.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul as his custom was went in unto them, and for three sabbath days reasoned with them from the scriptures.

3 Opening and alleging that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ.

4 And some of them were persuaded, and consorted with Paul, and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.

6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, Crying, These that have turned the world upside down are come hither also.

7 Whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the multitude and the rulers of the city, when they heard these things.

9 And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Bereæ: who when they were come thither went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

12 Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Bereæ also, they came thither likewise, stirring up and troubling the multitudes.

14 And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still.

15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.





THE JOY OF  
THE LORD IS  
YOUR STRENGTH

From UNITY for July 1909, Kansas City, Mo.

GOLDEN TEXT — *Thy word have I laid up in my heart, That I might not sin against thee.*— Ps. 119:11.

Religious pioneers have to meet conditions in mind analogous to those in Nature. The wilderness gives way slowly to the onward march of civilization; new statements of Truth are resisted by the established religious thought, and the messengers find the way arduous. But those who have the pioneer spirit go steadily forward, moved by a force which they feel but do not always understand. Paul represents the true pioneer. He dearly loved to meet the opposition and discuss the proposition. His writings bristle with suggestions of war, and in one way or another he is constantly admonishing Christians to "put on the whole armor of God." To him soul development was a war between the Spirit and the flesh. Yet he also knew the power of love, and Rev. Henry Drummond says that the greatest love poem of the world is the Thirteenth chapter of First Corinthians.

Discussing the laws of mind we can see why Paul and Silas stirred up so much contention. That subtle thought of war in Paul had its effect in this work. He argued, exhorted and contended, and the result was a reaction upon them of that sort of thought. It may be that certain fixed states of human thought have to be met that way and that the "fighting parson" has his place among the pioneers of religion. In the early days of Ohio, Peter Cartwright was reviled by a bully, and greatly to his surprise, he was promptly whipped by the athletic minister, who rolled him in a mud-hole until he begged to be let up. This episode became widely known and Peter Cartwright was duly respected thereafter by that crude element in every community that regards the minister as a sort of "weak sister."

After the pioneer has done his work then civilization sets in and new relations are established. Mus-

cle and war give way to mind and peace. We live in a civilized age and our methods should be pacific. It is not for us to stir up opposition nor endorse the ways of those who do so.

Therefore, instead of arguing the truth of the resurrection we must demonstrate it. It is taught in the Scriptures and the logic of life anticipates it. That no one since Jesus has raised his body to the immortal plane is not a tenable argument against the possibility. Men have not yet fully demonstrated the use of the flying machine yet they are working right up to the fulfillment of that long cherished dream of flying. When the human body is purified it will float in the air without a machine to bear it up. Jesus proved this, "As they were looking, he was taken up; and a cloud received him out of their sight." Remember this was his flesh body, as he told Thomas, to whom he showed the print of the nails in his hands. And the record says, John 20:14, "This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead."

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#### Lesson 4 July 25

#### PAUL'S SECOND MISSIONARY JOURNEY—ATHENS—

Acts 17:16-34.

Print Acts 17:22-34

22 And Paul stood in the midst of the Areopagus and said, Ye men of Athens, in all things I perceive that ye are very religious.

23 For as I passed along and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you.

24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26 And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27 That they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us:



28 For in him we live and move and have our being ; as certain even of your own poets have said, For ye are also his offspring.

29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and device of man.

30 The times of ignorance therefore God overlooked ; but now he commandeth men that they should all everywhere repent ;

31 Inasmuch as he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained ; wherefore he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked : but others said, We will hear thee concerning this yet again.

33 Thus Paul went out from among them.

34 But certain men clave unto him, and believed : among whom also was Dionysius the Areopagite, and a woman named Damaris and others with them.

GOLDEN TEXT — *God is a Spirit and they that worship him must worship in spirit and truth.*—John 4:24.

The Truth stands in the midst of Intellect's attempts at religious worship and commends them, yet proclaims their shortcomings. Bible scholars say that the word translated *superstitious* is misleading ; that Paul was referring to the reverence which the Athenians paid to religious matters. Prof. Ramsey renders it " More than others respectful of what is divine."

The intellectual concept of God is always relative. The Athenians were purely intellectual, and the more than three thousand images and statues of gods, demi-gods or heroes, which filled the city about this time, testified to the material concepts of their idea of Deity.

This is typical of the mind that is not enlightened as to the true character of God. Yet, notwithstanding all these concrete concepts of God, there is a yearning to know the unrevealed Spirit, and the mind is ever reaching out for a fuller realization of its source. This is the altar with the inscription, " To the Unknown God."

Paul did not call the Athenians *ignorant*. This also is a mistranslation. What he did say was, "Whom ye worship, not understanding his name, attributes and nature, him I set forth."

God is Spirit. Spirit is not form nor condition, but formless. The character of God as Absolute Being cannot be comprehended by the Intellect. The Truth, therefore, makes a total denial of all beliefs about God of a temporal character. God does not require anything at our hands, being the Source of all. Even personality is not recognized by the Divine Mind — He knows only unity and oneness in all men and all nations.

The mind of man cannot find God through any of the sense avenues, but one phase of his being may be perceived through "feeling after him," that is, through the affectional nature, for "God is Love."

A splendid treatment for the realization of Omnipresence is this, "In him we live, and move, and have our being." The One Life permeates every fiber of our organism; we move in it and it moves in us; our true being is involved in this One Essence and Cause of all.

When the Truth has been declared, and the Intellect has received it, a new state of consciousness is set up. A "day," or open state of the mind, has been established and there must be a change of thought, which is repentance. When we get the activity of the Truth going in our minds, the seed germ of our being, which is the Christ of God, is resurrected, and we have the assurance within us that this uplift is for all.

The thoughts of the Intellect do not all at once fall into line with the Truth — some mock, some defer the acceptance to another time, but there are the elect few who form the nucleus of a strong church, which is a new state of consciousness where spiritual thoughts gather.

# Lesson 5—August 1

## CLOSE OF PAUL'S SECOND MISSIONARY JOURNEY—

Acts 18:1-22.

Print Acts 18:1-11

1 After these things he departed from Athens, and came to Corinth.

2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3 And because he was the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4 And he reasoned in the synagogue every sabbath and persuaded Jews and Greeks.

6 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6 And when they opposed themselves, and blasphemed, he shook out his raiment and said unto them. Your blood be upon your own heads; I am clean from henceforth I will go unto the Gentiles.

7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to harm thee: for I have much people in the city.

11 And he dwelt there a year and six months, teaching the word of God among them.

GOLDEN TEXT—*In the world ye have tribulation; but be of good cheer; I have overcome the world.*—John 16:33.

In studying these lessons in their symbolical aspect we should remember that the state of mind in which the Truth is going to and fro in us is unregenerate, which is typified as *Gentile*. But the most unregenerate have certain religious ideas, be they never so erroneous, so these Gentiles are described as having associated with the Jews who had synagogues and established systems of worship. But these Jews were always the hardest to reach with the new thought. They were very set in their religion, and they usually refused to even listen to the Truth. So we find in

ourselves that our religious convictions frequently stand in the way of our accepting the new revelations of Truth that come to us. The orthodox church has a very large number of people who are truly spiritual, and would quickly grasp the real import of Christianity were they free from the restraints of religious habit in thought and worship and the established customs of the church.

Paul (*the Truth*) has small success in establishing the work in Athens (*the intellectual center*), so a move is made to Corinth, forty miles to the west. Corinth means *lovely, beautiful*. It contained the Greek temple of Venus, which was dedicated to the worship of love. We easily discern that it was at the love center in consciousness that the Truth sought to do a work. Paul wrote his matchless poem on Love to the Corinthians. But this center was largely given over to licentiousness. Under the guise of religion the temple of Venus at Corinth had attached to it as assistants over a thousand courtesans, says secular history. Such was the Augean stable which the Truth sought to purify.

Through a misunderstanding of himself and his relation to the One Mind, man in his unregenerate state is constantly tearing down his organism. The heart center, the *solar plexus*, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is perverted to the basest thoughts and the most violent passions. But the patient, sustaining power within is not wholly thwarted. When the body is lacerated, he sets his builders to work and they patch up the holes. We call this the healing force of nature. In every part of the organism are found these patient building forces that constantly repair the ravages of the ignorant man. They are called the positive and negative forces of life. We are introduced to them in this lesson under the name of Aquila and Priscilla. Born in

Pontius, and lately from Italy. Pontius means the *sea*, which is symbolical of the Universal Mind, and Italy means *strength*. Some perceive that these silent tent-makers within have their origin in God and that they are strong.

Paul, the Truth, is also a tent-maker. The Truth always builds up—it never tears down. So we find that when this realization of the Truth enters our minds that it joins itself to all the upbuilding forces there at work.

But the Truth is not content with mere physical upbuilding—tent-making. It would instruct the man how to build his own tent, or body, and he reasons to both Jew and Greek in the synagogue every Sabbath; that is, the center of spiritual thought in times of rest or meditation. When fired with perception (Silas) from on high, and zeal (Timothy), and the fervor of the soul (Macedonia), the Truth is pressed by the word to proclaim that Jesus (I AM) is the Christ (the saving power.) This always brings a climax, and the conservative thoughts oppose and blaspheme. The Truth then makes a sweeping denial of these resistant thoughts and concentrates all its power upon the receptive states of mind, which reveals Titus (pleasing), Justus) just, a worshiper of God. Crispus (circle), the ruler of the synagogue, who believed with all his house, indicates that the Truth really encompassed in a spiritual sense the whole man.

The consolation and encouragement which came from the Lord in a vision indicates the fulfillment of the law in this movement of the Truth in its work of regeneration.

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### Lesson 6—August 8

PAUL'S INSTRUCTIONS TO THE THESSALONIANS—I.  
Thess. 5:12-24.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14 And we exhort you, brethren, admonish the disorderly, encourage the faint hearted, support the weak, be longsuffering toward all.

15 See that none render unto any one evil for evil ; but always follow after that which is good, one toward another, and toward all.

16 Rejoice alway;

17 Pray without ceasing ;

18 In everything give thanks: for this is the will of God in Christ Jesus to you-ward.

19 Quench not the Spirit ;

20 Despise not prophesyings :

21 Prove all things ; hold fast that which is good ;

22 Abstain from every form of evil.

23 And the God of peace himself sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who will also do it.

GOLDEN TEXT — *See that none render unto any one evil for evil; but alway follow after that which is good.*  
— I. Thess. 5:15.

In this lesson Paul gives a general treatment, covering the six points of Science, in the whole epistle. First, the greeting, which is the recognition of the Principle in all things; second, the thanksgiving, which is the acknowledgment that all things are ours; third, the logic of the doctrine, which is an affirmation of understanding; fourth, the practical application, which is the expression of the law; fifth, the identification of the power in us; and, sixth, a closing affirmation of the Omnipresent Good.

It requires patience and perseverance to master all the thoughts that make up the various planes of consciousness in each of us. There are the "unruly" thoughts that have not yet learned the law of order. They are like a lot of raw recruits in an army. They have to be drilled with firmness and patience. Then there are the "feeble-minded" thoughts, those that believe inability and inefficiency. They are always jumping up in our throats and causing us to say "I can't" and "I don't know." The only real comfort we can extend to them is to take away their feebleness and put efficiency in its place. This is

easily done by the steady affirmation in thought and word, "I can, I will, I know, and I can do all things through the power of God in me."

We "support the weak" thoughts by putting a foundation of strength under them. The little weak thoughts that whine as they recite their puny ills are the most subtle, because they appeal to our sympathies. They seem so real at times that we fall into their sly little traps, and instead of being patient only, we become more than patient, we become resigned to the inertia that creeps over us so gently. Here is where we must rise in Spirit and affirm the might and power of the I AM, which is the image and likeness of the Omnipresent God.

If you believe in the reality of evil, it will cause you to be restless and unhappy. Your mind and body will reflect the contentious reactions which result from the belief that evil has power. When you know the truth that the good has all the real power, then you will no longer allow these thoughts to keep up their battles in your consciousness. Say often to yourself: "The belief in the reality of evil no longer has place in my mind or body. There are no conflicting emotions in my subconsciousness resulting from this belief in the duality of forces. I know that God is Good, and that Good is the only power in man and the universe. My world is henceforth ruled by the harmonies of the Infinite Good."

"Pray without ceasing." The intellectual man says this is oriental exaggeration; that prayers should be at stated times, and that it is an absurd proposition to "pray without ceasing." But there are activities of the Spirit which the intellectual man may not have discerned, and among them is this inner flame that constantly recognizes the presence and power of God, and a certain concentration of the mind within the devotee quickens the brain centers in the organism until they constantly quiver with the vibrations of the

Spirit. While occupied with everyday affairs this inner consciousness keeps up its steady flow, and such an one can realize what is meant by "pray without ceasing."

We "quench the Spirit" when we put worldly fact and material reason in place of spiritual conviction. This is done in so many ways that it would take a volume to describe even a part of them. We strengthen the Spirit every time we stand by our inner conviction regardless of the arguments without.

Those who live in the world of events long to know the future. The Spirit lives in the *now*, and the prophecy is that you reap as you sow, that you may know exactly what your future will be by studying the thoughts you are now sending forth. There is no mystery about this, and it is not governed by the Fates. You are now generating the forces that will bring about the events of your life, and you can consequently have any kind of a future you desire. What you are now thinking is an exact prophecy of what your future will be, hence we should not *despise this prophecy*.

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### Lesson 7—August 13

PAUL'S THIRD MISSIONARY JOURNEY—EPHESUS.—

Acts 18:23-19:22.

Print Acts 19:18-20.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

8 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.



14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 Many also of them that had believed came, confessing, and declaring their deeds.

19 And not a few of them that practised curious arts brought their books together, and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of the Lord and prevailed.

GOLDEN TEXT — *The name of Lord Jesus was magnified.*—Acts 19:17.

Ephesus means *desire*. It was here that Paul, Truth, preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece and well represents that central building faculty of the consciousness called *desire*. Ephesus was famed for its tents, so much so that the luxurious Athenian General Alcibiades thought his furniture not complete unless he had a tent from Ephesus. It was famed for its arts; the temple of Diana was there, and many craftsmen made up the city's inhabitants. This all shows its prevailing mental state, and symbolizes a certain center of consciousness in the body of a man.

Some people think it far-fetched to claim that a city or place on the earth has any relation to man's mind. The fact is, that all places are representative of the mind. The prevailing idea in the race mind at any age of its history may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we readily locate the intellectual, governmental, artistic, manufacturing, etc., cities of our country. If we take this country as a whole and call it a man we can easily locate the head, the heart, the stomach, etc.; in fact, every part of the man may be found in a representative city.

Man makes the world about him after the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word, Ephesus, *desire*, represented that faculty in the mind, and was used by Gospel writers to symbolize certain movements that go on when the Truth is spoken there. In its physical aspect Ephesus is the stomach. In its mental, it is that ganglion center at the pit of the stomach which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that *desire* is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe desires to nip the tender shoots that grow high up on the trees, and he adds cell by cell to his neck until he reaches them. The deer desires to flee from its enemies, and the desire builds muscles of swiftness. The fish desired to get out into the air above the water, and eventually became a bird. Thus science proves the law of thought in building the body. Desire is but another name for thought. The desire is the center from which goes forth the impetus that makes the form.

The cells that build the form are moved upon by ideas; hence the character of the form is determined by the prevailing ideas back of it. Ephesus was given up to idolatry, superstition and general materialism. So we find in unregenerate man that this center is given up to physical and mortal ideas, and must be raised to the spiritual through the impregnating power of the Word. Hence Paul spent three years preaching the Gospel in Ephesus.

The word of Truth cast out evil spirits and healed the sick at Ephesus, and this was imitated by strolling Jew exorcists. They used the same formulas that Paul did, but they had not been converted, or men-

tally purified, and the evil spirits turned upon them and overpowered them so that they fled.

We find people who want to be healed without repentance — they want to be freed from the penalty of error but do not wish to do right. These ask for word formulas, magic, and they create a demand for the exorcists, that imitate the Truth, but are not in the understanding of that change of heart and thought which must accompany all true healing.

Sceva, the Jew, means an *established instrument*, and refers to the fixed state of mind which prevails in the physical consciousness. The "seven sons" are the seven centers of thought and action in the body. When we find that through the mere use of words and formulas there is no permanent casting out of the evil that besets us, fear falls upon us and the name of the Lord Jesus is magnified. "And many that had believed came and confessed and showed their deeds." Randall, a Bible authority says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of his goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession of what they had done."

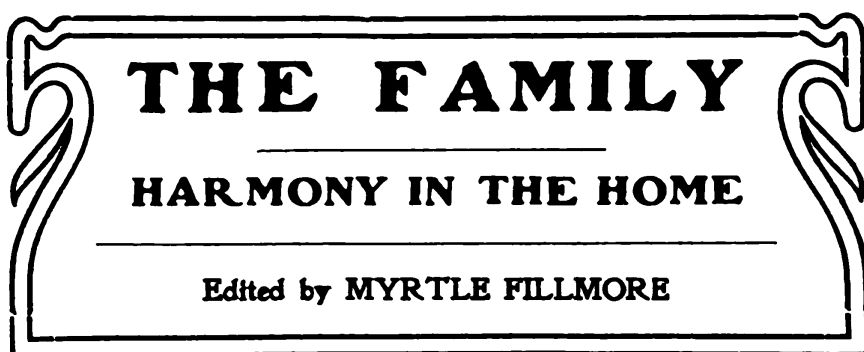
The burning of the books of those who practised "curious arts," means the total denial of all formulas and aids that are not based in the understanding of Truth.

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Nothing will yield you a richer reward of gladness and a greater wealth of joy than faithfully to cultivate and auspiciously to develop the happier, warmer, sunnier side of your nature, that you may be a blessing to yourself, and, more than this, a benediction to all with whom you come in contact.—*Schuyler Colfax*

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"Golden opportunities may have been missed, but others are forever offering themselves."



# THE FAMILY

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## HARMONY IN THE HOME

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Edited by MYRTLE FILLMORE

### MAKING THE BEST OF EVERY- THING

That is what she called it, when I asked her why it was everything went so smoothly in her house, and she always seemed to be in good spirits and never flurried or "put out."

A very expressive little smile came into her face as she glanced up from her sewing and replied, "The secret of it is so simple, I doubt if you will think it worth your while to listen to it."

"But should I not?" I eagerly answered, "since everybody is praising the knack Mrs. May must have to do all she does and have time for others. It was only yesterday, after I'd given Benny a good, sound scolding for his heedlessness he turned a sorrowful face to me and said, rebukingly, 'If you'se only like Mrs. May, mama, you wouldn't be so hard on us boys. She never fusses at Johnnie, and always kind 'o makes it easy for us. We don't mean no harm, we just like to be a-doin', that's all.' I resisted the temptation to box his ears, and on thinking his words over, decided maybe there was a better way to get at things, and so I am here to learn."

She looked up inquiringly, and as if satisfied with my motives, laid down her work and said:

"Well, my dear, you are taking the first essential step in *wanting* to do the right thing, and the next is, *making the best of everything*. Now, that's all there

is to it." And she smiled up into my astonished face in a most exasperating way, and took up her sewing again.

"But—why! I don't believe I understand what you mean," I almost gasped.

"Well, just try it, then," she calmly answered. "That is all I do—all anyone can do, is to make the *best* of everything. One must try it for one's self to know. It is one of those facts, which like the pudding, the proof is in the eating," and she went on with her sewing.

"But how and when and where did you begin it?" I was eager now, "And how did you always remember to do it?" I asked, beginning to catch a glimpse of what it meant to comply with her precept.

"Why, when I was tired out with straining myself trying to find some great thing to do, and utterly miserable under the cares and duties that burdened my every-day life, I came across a little text that read, '*Do with thy might what thy hands find to do,*' and another followed, '*He that is faithful in little, shall be made ruler over much.*' I was so much impressed by the command of one and the promise of the other, that they became engraven on my very soul, and worked out into my life. I began to feel a joy in doing with my might all the little things I had before despised. I practiced faithfulness in all my duties; in short, I began *making the best of everything*, and I can assure you that it was not long before I realized that it is the little things that make up life, even as the drops of water and the grains of sand make up our earth and ocean. So must the finding of our little joys make up the sum total of our heaven. I have learned, too, that by making the *best* of everything we really do put that superlative quality into all we do.

"I begin the day by making the best of my waking thoughts. I rejoice because I have a day before me full of blessed possibilities. I praise my home and

everybody and everything in it, and the Spirit of love, joy, intelligence and plenty that is manifest there. I count my blessings daily, and find my appreciation and gratitude increasing, while my duties become opportunities and my work, loving service. By making the best, we get the best—God's best—love and harmony in our hearts and homes."

I listened and questioned, then found myself somehow feeling that she was only telling me something I already knew in my heart. And so when I went home and faced again my duties I saw them all as opportunities. When Benny-boy came in soon after with a three-cornered rent in his stocking. I put my arms about him, and felt his sweet gratitude, as I whispered in his ear, "Let's be thankful, dearie, it wasn't your precious leg, and let's you and I begin right away *making the best of everything*."

"Sure, mama," he answered with a joyous hug, "You talk just like Mrs. May."

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## MY HOME

My home radiates comfort, light and cheer, It has cool, quiet depths for resting and bright pulsing centers for living. It is large enough to hold a welcome for all, either sick, sorrowing, weary or confused, who need its ministry.

Romping children nest in it, bright-eyed and vigorous with omnipresent life.

The sympathies of its inmates encircle the globe and the stellar places, yet their physical needs are simple and the needful work is quietly performed. It burdens no one. Joy and peace rule, and the Spirit of Jesus Christ finds here its perfect expression.

Without are birds and flowers, within is love, and everywhere is life.

I hold this vision of my home, which exists not to serve me and mine alone, but that we, the children of His love, may serve him and the least of his creatures with fulness of blessing.—  
HARRIET COOLIDGE.

## A TREATMENT FOR HARMONY IN THE HOME

Every one in this house wants to do what is right.  
 We are all peaceful, calm and harmonious.  
 We love one another.  
 We feel kindly toward one another.  
 We have charity each for the other.  
 We do not notice nor condemn each other's faults.  
 We are all children of God on our upward way,  
 and by our every thought and every act we each one  
 are trying to help the other members of the family.  
 We are trying to do the will, and thus prove our  
 doctrine that *God is Love*.

— From "Simplified Lessons."

### BABY CLOTHES

Oh, we who are making baby clothes  
 For a hope which will soon come true,  
 Do we take the pains with the works of our heart  
 As with that which our fingers do?  
 For, as we fashion the garments small,  
 With seam, and hem, and fell,  
 Our thoughts, be they careless, sad or glad,  
 Are shaping a life as well.  
 We are helping God this gift to make,  
 Which a blessing or sorrow may prove;  
 He gives us the fabric new and clean,  
 We fashion it with our love.  
 How careful are we that our hands be clean,  
 When we work on the garments white;  
 Do we pray that the heart keeps true its trust,  
 And our thoughts be clean and bright?  
 The clothes, at most, will soon wear out,  
 The thoughts remain for aye;  
 The clothes may be washed, if stains we see,  
 The thoughts are there to stay.  
 "Is not the life more than raiment," He said,  
 Who unclothed in a manger lay:  
 Whose life was so holy and pure a thing,  
 He gave it to show us the way.  
 Then our heart sings, as our fingers fly,  
 A tune so pure and bright,  
 That the baby heart may be happy and glad,  
 And pure as these garments white.  
 And when many years have passed away,  
 And the work of our hands is gone  
 We will gather a harvest rich and rare  
 From the seeds that our heart has sown.  
 —Helen Louise Featherstonhaugh, in UNITY 1895.

# POWER

## A RESPONSIVE SERVICE

*Speaker:* Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8).

*Congregation:* In the name of Jesus Christ, all power is given unto me in my mind and my body. I deny the weak and lazy belief that I lack the power to dissolve the mental states which I have formed. That which I made I can unmake.

CHORUS: All power is given unto me.  
All power is given unto me;  
Go ye into all the world and preach the gospel,  
And lo, I am with you always.

*Speaker:* Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Luke 10:19).

*Congregation:* I fully and freely deny the human belief in the power of matter, and hereby cleanse my consciousness of its puny limitations.

*Speaker:* Spirit-Substance is everywhere present.

*Congregation:* Matter is fleeting shadow.

*Speaker:* Spirit-Substance is energized with God-power.

*Congregation:* Matter is powerless.

*Speaker:* Spirit-Substance is guided by God-Intelligence.

*Congregation:* Matter is human ignorance.

CHORUS: All power is given unto me, etc.

*Speaker:* Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also. (John 14:12.) Heal the sick cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matt. 10:8.)

*Congregation:* I know that Thy Spirit-Substance omnipresent is fulness of supply and support; I know that all power of supply and support



is in Thy here present Spirit-Substance; I know that all understanding is in Thy Spirit-Substance.

CHORUS; All power is given unto me, etc.

*Speaker:* Unto you that love my name shall the Sun of Righteousness arise with healing in his wings. (Mal. 4:2.)

*Congregation:* I will restore health unto thee, and I will heal thee of thy wounds. (Jer. 10:17.)

*Speaker:* Almighty Father, God: Thou art everywhere present as vigorous Health, Life and Strength.

*Congregation:* Therefore there is no presence of sickness or weakness.

*Speaker:* Thou art everywhere present as Peace, Love and Harmony.

*Congregation:* Therefore there is no discord, fear or inharmony.

*Speaker:* Thou art everywhere present as Wisdom and Understanding.

*Congregation:* Therefore there is no ignorance of Thy all-pervading law of Health, Harmony and Everlasting Life.

CHORUS; All power is given unto me, etc.

*Speaker:* He sent his word and healed them, and delivered them from their destructions. (Psalms 107:20.)

*Congregation:* I deny and dissolve all consciousness of sin and evil in all its forms.

*Speaker:* I know, Father, that Thou art All Good, and everywhere present.

*Congregation:* Therefore there is no presence of sin or evil.

*Speaker:* I know that Thou art the only Power.

*Congregation:* Therefore there is no power of sin or evil.

*Speaker:* I know that Thou art Omniscient, everywhere present as Wisdom.

*Congregation:* Therefore there is no knowledge of sin or evil.

*All:* Thou art Good, and Thou art All.

CHORUS: All power is given unto me, etc.

## NOTES FROM THE FIELD

JENNIE H. CROFT

Swami Abhayananda, who has been teaching in Chicago for so long, is now located in New York City, and has established his School of Mind and Soul Culture at 62 West 98th Street, 4th floor front. Vedanta Philosophy is taught in this school.

Wilson Fritch, formerly of Chicago and later of Seattle, has established a permanent Center of Self Realization at 2264 California Street, San Francisco. Lectures and classes for instruction are held at this place, also in Oakland and vicinity. Mr. Fritch has been doing active service on the Coast during the past year, and much good has been accomplished through his instrumentality.

Mary Brewerton deWitt, associated with Mrs. Russell Harmon, has removed from San Francisco to Chicago, Ill., and is permanently located at 1083 West Irving Park Blvd. Spiritual healing and teaching of the truest kind may be found at this Home, and UNITY readers are recommended to look it up.

We are informed that steps are being taken toward the permanent organization of a New Thought Society in Omaha, Neb. Alfred Tomson, who for some time has been engaged in the work in Omaha, is chairman, and he states that they are looking forward to having many of the prominent workers, teachers and lecturers in the New Thought field with them this Fall.

"The Workers" invite us to "Bide a Wee" with them at their cottage in Niagara Falls Centre, Ontario. Dr. Alice B. Stockham and Marjorie G. Eastman conduct classes in the Science of Life and Spiritual Healing, personal consultation from 10 to 12 each day. Voice culture is under the direction of W. W. D'Enyer of New York City. Tents in the orchard or rooms in the cottage may be secured upon application.

Mrs. Helen E. Close, from the Rest Reading Rooms and Home at Oakland, Cal., is doing active work in the Home of Truth at Sacramento. Mrs. Close's stay at this Home cannot fail to build up the work there and result in awakening greater interest in spiritual teaching and healing.

Mrs. N. C. Ridgeway announces that she has opened New Thought Reading Rooms at Seattle, Wash. These Rooms may be found at 403-404 Crary Bldg., Cor. 5th and Union Streets. Noon Silence is held daily, and Bible Classes each Wednesday evening.

## LITTLE CONTRIBUTIONS

I enclose a short poem that was written by a cousin of mine over fifty years ago, and has never been published in this country. If it proves of any use to you I shall be glad.—M. LIMERICK.

### LIFE

Life ! glorious life ! say, what is life  
But part of him who cannot die !  
In all its boundless beauties rife,  
Existing to eternity.

I tell you 'tis no empty dream,  
No winter's day, no fleeting breath!  
No bubble hurried down the stream!  
Life is a thing unknown to death!

Look up, look up, weak-minded man,  
From times fast wasting barren shore ;  
Deem life no more a narrow span,  
We live and live for evermore.

What though my hair wax old and gray,  
And on my brow stand forth time's mold.  
Still will I look to heaven and say,  
Roll on old time, I am not old.

I am not old :—love grows not old!  
My inner life is still as free,  
As young as ever — the burnished gold.  
The heir to immortality!

—*Wm. Watson.*

Yorkshire, England, 1856.

### SIN AND FORGIVENESS

"Thy sins be forgiven thee. Go and sin no more." Sin is living contrary to the law of God, and disease of mind (soul) and body follow as certain as effect follows cause. I met an old soldier at the National Military Home in Kansas, and he told me of a case where this law was proven. His son went to Kansas City and took a course of lessons of the Unity Society and returned home where his mother was an invalid with dropsy. He said, "Mother I hate to tell you but this dropsy is caused by your keeping secret some sin that you ought to confess." The mother replied, "Yes, I have a secret that I have kept from your father ever since before we were married. I loved another man and married your father because he was rich." The father was then called and she confessed to him and received his forgiveness. Then they all joined in a prayer to God for forgiveness, and the dropsy left her almost immediately.—JAMES P. WILSON.

## THE INFLUENCE OF A LITTLE STORY

In the May WEE WISDOM Blanche had a little story about "Fairies in Dreamland." One of the contributing editors of the *Atchison Champion*, who is also a reader of Unity literature, wrote the following for that paper:

### FAIRIES IN DREAMLAND

"Isn't this a thought that is worth remembering? It is not original, but was taken from an exchange that is always full of pleasant things. Here is the story: A little girl was sitting on a porch over which a large climbing rose bush grew, which was full of beautiful pink roses. She was in a swinging seat and fell asleep, and as the roses were the last thing she saw, she naturally dreamed of them. In her dream there suddenly came from out of one pink rose a pink puff ball of feathery lightness that fell in her lap, and opening disclosed a beautiful pink fairy, who smiled and seemed to be the very embodiment of happiness, pleasure and loving thoughts and made you feel better for looking at her. The little girl at once recognized the fairy as a little person who carried sunshine wherever she went and accordingly she asked the wee fairy to go down to her father's hot, dusty office, where he so unselfishly toiled all day for her and her mother. The fairy went, but in her stead upon the little girl's lap came two more puff balls of pink, and out of them popped two more fairies of loving thoughts. Then the little girl thought of her mother in the hot kitchen and sent one fairy to her and one to a little sick friend. Just then the luncheon bell rang and the little girl awoke, but the thought of the simple childish heart is worth remembering, and the thought is this -- that our loving thoughts may be sent often to places where we cannot go, but where they will carry with them as much sunshine as a pink fairy with her magic wand is supposed to bring."

In a personal letter to the Unity Society the sequel to this is told by the editor in the following modest words:

"I want to tell you what came of it. One of the reporters became annoyed at another reporter for writing something she felt was in her department. But as she expressed it: 'I thought of our pretty little pink fairies we had in our paper, so I just sent him sweet thoughts and was glad he did write it.' The foreman said his wife read the story to their children before they went to sleep and it made them so happy. Thank God that I am in the office, and I must never become disheartened again, even if I do come home to a home that is not so tidy. I can at least fill it with love. You don't know how much it helps me when I hear from you. Your letters are like a ray of sunshine and I feel sure God is guiding me when I feel I want to write to you. I do not want to be selfish, I realize you have so many on your list and I do not expect an answer every time. But I just felt I must write and tell you how much good that little story carried with it. And also how well I feel. I think one ought to report and give thanks when he has such a good day. My loving thoughts be with all of you. And please continue sending me a good thought now and then."—  
C. H. Y.



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The July number of *WEE WISDOM* is crammed with good things. The following is a partial list of its contents: "Where the King Walks" by Imelda Octavia Shanklin; "The Wee Wisdom Club" by Bessie Evans Pettinger; Poem "What the Birds Said" by Wilhelmina Smith; "God's Gift of the Silkworm" by Lida Hardy; Letters by the Children; "Our Fourth of July Page" by Marie Koester, and "Blanche's Bible Lessons" by Blanche Sage Haseltine. Single copies of *WEE WISDOM* 5 cents. Yearly subscription 50 cents.

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No. 2

## ACKNOWLEDGMENT

IMELDA OCTAVIA SHANKLIN

Were there not ten cleansed? Where are the nine?

It would be interesting to know the after history of the nine lepers who in no way made acknowledgment of the healing Jesus performed in them. Observation shows that healing is never permanent unless a full, free, joyous recognition and acknowledgment of the blessing is made.

The reason for this is not deeply hidden. All blessings are reciprocal. Man cannot receive only. It may for a time appear that one has gained an advantage, but the righteousness of the law provides that restoration in some form must follow where there is an effort to take without also giving.

Equilibrium is the foundation of the universe. When one gathers without making recompense congestion follows. The congestion acts upon the violator of the law, so that it comes about that there shall be taken from him the good which he appears to have. The balance must be struck and preserved. If man is not wise enough to perform this office the law steps in and does the work for him. The law tolerates no trickery. Persons who think that they have found a spiritual bargain-counter are sure to experience the moth and corruption that attach to riches accumulated in this way. The law puts no premium upon ignorance. Whenever man unknowingly violates the omnipresent justice, the executive forces of the law set about making restoration of the goods unjustly taken.

The new theology teaches a success which is often misinterpreted to mean great money accumulation. This misinterpretation is one phase of the mind that worships a dual God, giving abstract reverence to Spirit and concrete reverence to manifestation. An unrelenting grasp upon the visible substance makes the spiritual good to take on a material aspect. Materiality chokes life, for man is spirit manifesting in the manifestation of a spiritual universe, and he must not forget that the form appears and changes, that the principle varies not. Spirit does not contest for supremacy. It showers its good where the mental condition does not forbid. When man clings to the manifestation he closes his life to the Spirit which produces everything, and it follows that his possessions melt or become a source of unhappiness to him.

All the conditions from which we are now trying to make release are the products of past ignorance. Unless we teach more wisely and follow more spiritually than before, we are not in the least advantaged by the discovery of the law of mental control. That mind governs is the teaching that reveals to man his own power. But God demands justice, and man cannot evade the demand. The old theology held that all suffering came through direct decree from God. We are learning that inharmony is the sifting of the superficial before the pressure of the substantial as the latter insists on maintaining balance. Man cannot be permanently well, happy and prosperous while he relies upon the body as the maker of health, looks to things for happiness or considers accumulation prosperity. He will not be healed, gladdened or prospered if he seeks spiritual assistance to bring about these conditions for the conditions' sake. He must consciously connect with the source of all these, and he must know that for every blessing received he must make due acknowledgment and recompense in some form.



Chronic holding produces chronic ills. Mankind would be freed from every adverse condition if we could believe the prime truth that manifestation is possible in form and in quantity so opulent that the goods hitherto enjoyed were beggarliness in comparison to that which substance is capable of producing. Two observances are necessary to the increased yield: these are appropriation and dissemination. We must take and we must give. We must acknowledge God in all our ways: we must recognize him with the thought, we must acknowledge him in the deed. We must know that he spreads before us his manifold good, and we must remember that he tolerates no selfishness. The all of mine must be made Thine so that the all of Thine may become mine.

Man is progressive only as he makes of his life an unobstructed channel for the activities of Spirit, as he makes his life the manifestation of Deity. The pool that grasps the waters of its tributaries but refuses to pass along the good gives up its life through evaporation, there remaining with it stagnation and uncleanness. All manifestation comes under the law. We must pass on the revelation in order that our lives may be enlarged for the greater coming in of God.

Man receives that he may give; he gives that he may receive. God is not mocked, nor is his justice ever defeated. There is a righteous prosperity for everyone. It is based on the principle, "Give and it shall be given unto you." The one who would receive more wisdom must give of his present wisdom; the one who would receive more health must practice his present health; the one who would increase his financial possession must send out money. Growth comes from activity, never from stagnation.

Spiritual teachers and healers pour out upon their students and patients the very essence of life as it exists in wisdom, health and prosperity, but spiritual teachers and healers cannot annul the law and connect

man with the good which he by his own attitude excludes from his life. Entire illumination and healing takes place when the mind frees itself from the mis-education which holds that he is rich who grasps, and he is poor who gives. The attempt to hold the present good and grasp for more is noted in Proverbs: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

To those who would be healed in mind, body and affairs, who would be permanently prospered, the word has been sent, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God is justice, poise, balance, equity. Those who desire permanent good must observe the nature of God. Acknowledgment secures the good it acknowledges; giving binds to the receiver the blessing he confesses through the gift. The old Hebrew custom of sacrificing to God in the best of his gifts to the one making the offering is an effort to observe the necessity of making acknowledgment. The willingness of societies and governments to maintain a church establishment is another form of acknowledging that God is the giver of all.

A prescribed amount of giving and an established church supported by taxation are the outer and political aspects of the truth, that man gives his visible goods as an acknowledgment of the invisible riches, which are immeasurably more precious than gold or silver. Whatever form the symbolical acknowledgment takes, it must, in order to be pleasing in the sight of God, be blessed with the recognition that it is a representative of a more essential prosperity. The heart truly gives when the offering is placed upon

the altar in the knowledge that an infinite increase is germinant in the gift that renders unto God a testimony of his own good.

The law which justice establishes for the government of the universe shall prevail, with or without man's co-operation, according as he is wise or ignorant. The law works to protect, to forward him who conforms to it, and it works to arrest the one who defies it, compelling him to render that which he has sought to attain through ignorant or dishonest methods of acquirement.

The wise walk in the light and keep the law.

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## GREAT LESSONS FROM LITTLE THINGS.

TINNIE WHEELER

So often we hear it asked, and many times I have found myself among the inquirers, whether, after coming into the life of regeneration, it is best to give up certain little habits or pleasures which, though not especially harmful in themselves, would seem to impede our progress to the fuller unfoldment which is the purpose of all life.

"Is it not giving too much power to material things?" we ask. "Would it not be better to affirm 'All is good, nothing can in any wise hurt me. The power of Spirit is stronger than this?'"

One day my attention was drawn to the transplanting of a maple tree by a man whose success in that line is unquestioned. Every branch had been cut from the tree leaving the trunk bare with the exception of a few leafy twigs. "I would as soon expect to see a telegraph pole develop into a shade tree as that," was my mental comment, and I was led to ask his reason for so doing.

His reply was forcefully suggestive of the spiritual development. "The branches must be lopped off

until the roots are firmly fixed in the ground." Here was the answer to all my questionings. "Rooted and grounded in love," we must be before we can attain to the full visible growth or successfully understand the winds and storms of material circumstances. So if we are not fully persuaded about doing this or eating that, let's submit to the "lopping-off" process, since dallying with these things and relying on Spirit to overcome its effects is using the power as an occasion to the flesh, and is just so long deferring the day of perfect realization that our true Substance is the Giver of all good in whose presence (consciously) there is indeed fulness of joy, at whose right hand there are pleasures forever more.

And let us not be discouraged if the growth seem slow and at times wanting altogether. Down deep under the surface in the invisible (the sub-conscious) the roots are growing and spreading out more and more and striking down more deeply into the fertile soil, until we become more firmly fixed in our most holy faith, and the perfect life springs forth into visibility like unto a tree planted by the river of waters, that bringeth forth fruit in its season, whose leaf also shall not wither, and whatsoever we do shall prosper.

\* \* \* \*

My home is situated in the Androscoggin Valley, hemmed in on every side by rugged hills and mountains. Just across the river stands a hill which completely obstructs the view beyond, making the outlook very narrow.

One day I had the delightful experience of ascending an elevation, back of the house, until I could look beyond that hill and see mountains rising peak upon peak, glorious and awful in their solemn strength and grandeur — sublime heights undreamed of by those remaining always in the valley below. While my companions toiled on I sat down to rest and "invite my soul." Soon I was lost in contemplation, and

to express the uplifting thoughts which came to me, the language of earth is too weak and inadequate. The scene before me was so grandly eloquent of human experiences and possibilities. The little hills of cares and trials and perplexities frown so threatening near us, hedging us into such a narrow environment that there is seemingly nothing beyond that obscure outlook, and we lose heart and yield ourselves victims of existing circumstances. But when we take fresh courage and climb to a higher plane, how they fade into nothingness in the light of that wider vision of spiritual heights to be gained, from the summit of which are revealed still greater possibilities and ever broadening vistas of the soul's development into the perfect life.

"Reach up for the higher and the higher will reach down for you, and when you two clasp hands, fate is conquered, the victory is won, the goal is reached," for the invisible forces of the universe will draw you upward to the loftiest heights to which you can possibly aspire — the supreme heights where self is lost in the boundless whole.

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Last spring I had the novel experience of visiting a camp where maple syrup was being made. The day was windy and the man who tended the fire found great difficulty in keeping blaze enough under the kettles to make the sap boil. When the "boss" came up, he took in the situation at a glance and began placing "back-logs" and "fore-logs" around the fire, explaining as he did so that it was necessary to prevent the scattering of the force of the heat by the wind. "The power of concentration," I thought, "practically illustrated." The cause of so many of our failures to demonstrate is diffusion of thought and purpose. Every wind of negation blows us this way and that. One moment we affirm good, and the next we express our belief in evil. Our wavering will undoes today what it did yesterday. But we must keep

our eye single to the good only. We must persistently think it, and talk it, and live it.

With the "back-log" of living faith and the "fore-log" of concentrated application the force of the fire kindled by the Holy Spirit is conserved and given full power in the "boiling-down" process of our lives to *fewer*, but *stronger* desires.

\* \* \* \*

Sitting one morning in the Silence waiting for the "still small voice," the words, "keep yourselves in the love of God," came to me with a new meaning. Until I embraced the beautiful truths of Practical Christianity, I had felt that it was God's part to make us conscious of his love and presence, and if the realization were denied us, we were not of the chosen few to whom he revealed himself.

Now I was shown that we have something to do there — that the light of God's love is ever shining for all and that it is our part to *keep ourselves* in it. As well may we sit in the forest shade and hold the sun responsible for not shining upon us.

How do we care for our plants — place them in the center of the room and expect the rays of the sun to follow them, shine upon them and cause them to grow? Of course not! We *keep them* in the bright sunshine — placing them in the east window in the morning and, as the shadows lengthen there, putting them where the noonday or the western beams fall upon them.

Just so must we deal with ourselves — human plants. Keep ourselves in the sunshine of God's love. Do the shadows of doubt and fear darken one window of the soul, turn to another where the Sun of Righteousness is still beaming. There is always light somewhere. The clouds obscuring the sun are always earth-born, and so the shadows which seem to come between ourselves and God, exist in our consciousness

only. It is only when we turn our back to the sun that our shadows appear.

The remedy is self-evident. Let us remember this the very next time things look dark, and resolutely face the light, determining to *keep* ourselves in the realization that God's love can no more cease to illumine our soul than the sun can fail to impart light and warmth to our earth. Then will the morning quickly dawn and the shadows flee away.

## THE LAW OF VIBRATION, AND ITS APPLICATION TO MENTAL SCIENCE

CHARLES H. CONNER

[AUTHOR'S NOTE: Since you do not advocate the use of the term "vibration," perhaps you will not care to use this in *UNITY*, in which case kindly return it. By "accident" I entitled it "The Law of Vibration, and its Application to Mental Science." I think it would be better to say, "*And its Metaphysical Application.*" In this article I have not attempted a brilliant phraseology, but to write a book in a few sentences; to say and suggest much in little, and yet not sacrifice clearness.

I might have said more, much more. I might have touched upon the question of the Absolute, which you raise in your letter. I might have shown how a fundamental vibration in the Absolute, as in music, initiates and augments, from a position of central control, the various other vibrations within the circumference of its influence. How the Absolute vibration includes all other vibrations, as the white light includes the seven primary prismatic colors! All this might have been told without flourish, mystification or departing from Truth! But neither do I advocate the use of the term popularly, because in the popular mind, it does not mean anything; it simply dazzles the mental eye instead of illuminating it, and that because it has never been made plain to the comprehension.]

A couple of decades ago material science announced the discovery, that what had been considered "dead" matter was very much "alive," the distinction between "living matter" and "dead matter" being that the former expresses the energy of motion within itself, while the later is inactive, except upon the external application of force or stimulation.

It was found that even so apparently inert a thing as chrome yellow, was intensively active, vibrating with great rapidity. This fact was proven by placing

a particle of chrome yellow in water, and observing it under the microscope.

Throughout the whole domain of nature, whether it be the towering rock, the fallen and decaying tree or particle of dust beneath the mask of seeming death, is life, energy, motion. Vibration is co-existent with existence. To cease to vibrate is to cease to be—annihilation.

Not only is each particle of "matter" in a constant state of vibration; but each vibrates at a definite rate, both singly and in combination. There is a vibrational rate for the unit, and one for the mass, and the law of vibration is that it shall conform to the weight, density and form of things. For every phase of existence there is a corresponding phase of vibration. One form of vibration produces a peerless rose, another a toadstool; one a man, another his simian caricature.

But this world of ours were a dreary, hopeless place, had not the Divine plan included *change* in the order of things; and man, dissatisfied and inquisitive, peering into the mysteries of creative Mind, discovered the inter-relations which affect and connect things one with another.

The fact will be appreciated, that to change the vibration of a thing, will be to change the thing itself. To bring harmony out of discord, it is but necessary to change the vibration of the discordant note, to increase or release its tension, raise or lower its pitch. Some discords in life, as in music, are not the result of the elevation or depression of an element; but are the effect of bringing together antagonistic elements. Each of the twelve chromatic notes is all right in itself. Each can be made to harmonize with any other, some immediately, and others remotely. The "remote" ones can only be made to harmonize by leading up to them through a series of intermediate harmonies.



So in life, while we may well conceive that all that is, is "good," yet the goodness of *some* things, characters or people will not be evident except when they are placed in conjunction with others with whom (or which) they are naturally in harmony; or by harmonic processes are rendered so.

A simple experiment can be tried by anyone, which will help greatly to make tangible the application of the law of vibration to metaphysics. Take two musical instruments or strings of the same pitch, have the strings in a horizontal position (*i. e.*, one instrument or string). Bend a small piece of paper into V shape, and place it astride a string. Sound the note corresponding to that of the string upon which the piece of paper rests, using the other instrument or string to sound the note with. Upon doing so, the string with the paper upon it will vibrate sympathetically, without having been struck, as the movements of the piece of paper will show.

I have herein stated that everything exists in a state of vibration. Therefore mind, thought, aspirations, desires, if they *be*, must necessarily be in a state and mode of vibration. Therefore, as the vibration of a musical string, communicating its impulses to the physical, atmospheric medium, is conveyed to, and reproduces itself in a sympathetically corresponding string; so metaphysical vibrations are not void of corresponding effect upon their own plane, but act after the same manner. We have here the reason for both success and failure in metaphysical healing.

Between those in whom this bond of sympathy really exists, or becomes established, healing and many other occult effects can be obtained; the metaphysical vibrations passing, by inversion, into physical expression, under the condition of sufficient intensity, serial length or depth of impulses.

## CHRIST THE ONLY BEGOTTEN

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[This is Lesson Two of the Primary Course of the Unity Correspondence School. written by Stella M. Templeman, a student.]

“Beloved, now are *we* the sons of God.” Christ is “the only-begotten Son,” and we would study to harmonize these two facts. Let us see if we can understand the nature of our Sonship. We believe in God, let us believe also in his Son, and let us know him, that our faith may be perfected.

Father, Son and Holy Spirit are one,—the religious Trinity. Mind, Idea and Expression also one,—the metaphysical synonyms of the former terms.

We can better understand the unity of Father, Son and Holy Spirit by substituting for them the synonymous words, Mind, Idea, Expression.

In the first lesson we learn that God is Mind, that Mind has Ideas and Ideas have Expression. This is a statement of universal Law. Man also is mind and his mind creates through ideas moving into expression. Everything that appears in the visible was first conceived in mind as an idea.

If we wish to write a book we first form in mind a definite, distinct idea of the subject of which we intend to write. We may not have a perfectly distinct idea at first, but we keep the subject in mind as a whole, we inform ourselves about it in every way possible, we think about it, and presently our idea becomes clearer and we can analyze and subdivide it into proper and desirable headings, or chapters. Then we take up the first chapter and write out, or express, the idea desired to be brought out in that chapter. If we find that it is not as clear as we want it to be, does not express perfectly our idea, we re-write or re-cast it until it becomes satisfactory; and so with all succeeding chapters until the book is completed and the idea first held in mind as a whole is expressed and put in tangible form.

God, the One Mind, has Ideas, all of which are perfect, even as he is. "The law of the Lord is perfect." The perfect Mind conceives perfect Ideas, which in turn produce perfection in expression. One of these perfect Ideas of God is his Idea of Man, his only-begotten Son, the Christ. This only-begotten Son is the spiritual man, and is expressed as the spiritual consciousness latent in every human being born into the world, "the first-born of every creature." It is only when he becomes conscious of his true nature as a Son of God that man really begins to live. "He that hath not (consciously) the Son of God hath not life." "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." To know the true character of the Father and Son is to recognize them not only as abstract principles, but as our own indwelling life and intelligence. It is to know that mind, soul and body are a trinity, and, as such, one and inseparable; to realize that the Christ Principle, forever omniscient, omnipotent, omnipresent, inheres and fills mind, soul, body; to perceive that death, the "rending shock" which separates the body from the mind and soul, is no part of God's perfect law and is not necessary in order to make "the pent spirit free." There is no such thing as pent spirit; Spirit is now supreme and forever free. There is no foreign substance; Substance is one and spiritual. God made man in his own image and man's inherent nature is God-like, a Trinity of Mind, Idea, Expression, or Spirit, soul, body. "What God hath joined together, let no man put asunder."

Jesus came to demonstrate the Divine Sonship of man, to show us God's perfect Idea of Man. He came to rend the veil of ignorance from our eyes, blinded by human belief in materialism, belief in the duality of God and man, that man before he can know God, must get rid of the body. "My people are destroyed for lack of knowledge." Hosea, 4, 6. "For I have

no pleasure in the death of him that dieth, saith the Lord." Ezk. 18, 32. Jesus demonstrated by the transfiguration, taking on the same form and appearance as Moses, who "died," and as Elias, who "went up by a whirlwind into heaven," that it is not necessary for man to die in order to express the perfection of Spiritual Being. The indwelling Christ transfigures man until he shows forth the Divine likeness and expresses the attributes of the one Life, which is eternal. But Jesus went further and proved to us by the resurrection, taking again his body with its "flesh and bones, as ye see me have," that death is no part of the law of God and can not frustrate the workings of that law. "He is not a God of the dead but of the living: for *all live* unto him." Luke 20, 38.

Jesus is thus our beloved Elder Brother, our perfect example, sent from God to show us the Way of Life. He came that we might have life more abundantly, and he showed us that the way to have eternal life is to *lay hold* of it; to identify ourselves always with the Christ within, the Source of all life, and to deny the personality, or appearance, "Judge not according to appearance. I of my own self can do nothing." He wanted us to realize that "as he is, so are we in this world," that we have the same inherent Christ Principle, the same Divine possibilities as he, hence he called himself the "Son of Man" almost continually. As we are the sons of man, so is he. As he is the Son of God, so are we. The son of man is the expression of God's Idea of Man. We can do his works if we will use his methods and observe his faithfulness.

The Christ is the *Word* that was with God in the beginning. *Logos*, the Greek term used in the original of John's Gospel, means *Word* or *Thought* expressed, either as an idea in mind, or as vocal speech. This living Word, this perfect Idea, is eternally associated with the Father in the glory of creating. It is

the Seed of eternal Life planted in the subconscious mind of each of us. We make the conditions for its growth. We realize by faith that it is there and it expands as we give it conscious thought and recognition.

The Christ is the resurrection, the renewing power of eternal Life, which perpetuates and keeps itself whole even in the face of the most contradictory appearances. "All men should honor the Son, even as they honor the Father." To honor the Son is to recognize within ourselves the renewing power of Spirit and to draw upon that power and use it as our own. This shows that we believe in its potency, this is our acknowledgment that "my Father is greater than I," for Spirit is God, and the Power of Spirit is the Idea, or attribute, of God. The One Mind is in its Idea and the Idea is in the parent Mind. Jesus honored both the Father and the Son. He said, "I have kept my Father's commandment and abide in his love." He was always conscious of the omnipresent life, the eternal love, the unfailing substance, the infinite wisdom, the perfect strength and omnipotent power of Being, and this was his realization of oneness with the Father. We seek to enter into and dwell in this Christ Consciousness, that we may keep his commandments and abide in him. When we do this all things will be possible to us, because all things are possible with God, and we will then be consciously one with the Father in us that doeth his works.

As we thus recognize and call forth the indwelling Christ, we begin to realize that we have eternal life abiding in us. "I am the Way, the Truth and the Life. I am the Resurrection and the Life." We realize that infinite wisdom comes from within, for Christ "is made unto us wisdom." The revelation that Christ in us is Love dawns upon our yearning hearts, and we are constrained to "be still and know . . . him who God hath sent," who "speaketh the words of God (Love)" unto us. We feel the infusion

of new and wonderful power in our mind and body, for "the words of God," heard in the Spirit stillness, tell us that all power is given unto the risen Christ within. "The peace that passeth understanding" by mortal thought is established as a permanent state of consciousness, for we know that "He is our Peace, who hath made both (Father and Son) one, and hath broken down the middle wall of partition (the idea of separation in mortal mind) between us."

I now open my entire being to the in-breathing, quickening power of the Spirit of Wholeness in Christ Jesus.

## INFINITY

GLADYS FREEMAN

O infinite heart of God  
That throbs in the distant star,  
In the waving plume of goldenrod,  
And the winds that blow from afar.

The purpling mist of the hills,  
The glimmering green of the tree,  
The music of rippling rills  
Reveal Thy immensity.

The gleam of the sunset's gold,  
And the blue of the morning skies,  
When Dawn her dewy eyes unfold  
And Night in its darkness dies.

The sound of the wild bird singing,  
The drowsy hum of the bee,  
The fragrance of flowers upspringing  
Show forth Thy Infinity.

"Send your noblest thoughts abroad;  
Nor idly wait some higher call;  
Give to humanity and God,  
Your best — nor deem the gift too small."

# DENIALS AND AFFIRMATIONS

EDNA L. CARTER

## PART TWO

Knowing some of the conditions necessary to give satisfactory results from the use of denials and affirmations, we come next to consider some of the foundation truths which must be declared, and to which all thinking must conform.

The affirmation first in importance in mind and body building is that of the all-wise, all-powerful, everywhere-present Presence of God. The second is an acknowledgment of man's true nature and his relation to God — his likeness to and oneness with the Source of all; and the third is a declaration of the reality of good and the unreality of evil. Only that which God made is real, and all that he made is good. Evil is a mere appearance resulting from seeing things in the relative instead of in the absolute. The false appearance will vanish if we look right and see as God sees, who is of too pure eyes to behold iniquity.

There is a close connection between seeing, or beholding, and affirming, which anyone can readily perceive. In a sense, they are one and the same thing. Whatever we see, we affirm.

In the Bible there is a good promise to the man "who shutteth his eyes from seeing evil." To see evil is to acknowledge its reality. To refuse to see evil, it is not necessary to call evil good. The evil is simply ignored as having no substance to it; as having no place in God, nor in man's true self.

We become like whatever we behold. The transformation of the mind into the likeness of Truth comes through beholding the Truth. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

The habit of seeing evil is the cause of all the unhappiness in the world. Believing in evil as a re-

ality is the foundation of this habit, and upon this foundation are built all the denials of Truth and affirmations of error which have racked and wrecked the minds and bodies of men. Now we build upon a new foundation, even this, that "Only the good is true."

To resist evil is to make the strongest kind of affirmation of its reality. However, in seeking to obey the command, "Resist not evil," one will become negative and let adverse conditions dominate him, unless he keeps himself positive by holding the overcoming idea. Evil is not to be resisted, but it is to be overcome. We are not to sit down and do nothing, and let the winds of adversity blow us about. We are not to be dominated by anybody or anything, but are to keep ever uppermost the idea of mastery and dominion, and to affirm that dominion positively and faithfully until we see it established.

Jesus taught us to pray, "Deliver us from evil." This has always been taken to mean, "Deliver us from the appearance of evil," and has therefore been directed against effects instead of causes. Man has prayed to be delivered from disease and poverty, instead of asking to be delivered from the ignorant thoughts that produce these conditions. To be delivered from evil is to be so enlightened by the Spirit as to be able to see good, to see things in their right relation, to see them in the absolute, where all is perfect and harmonious. Seeing thus, man will affirm accordingly, and will get the fruit of his words in harmonious conditions of mind, body, and affairs.

A recognition of God as ever present, all wise, all knowing, prepares the mind of man to see that Divine Intelligence is active in all his affairs, directing all things according to Divine Order. This relieves him of the great burden of responsibility in regard to his spiritual development, and leaves him free to grow. The restful assurance that every lesson is rightly timed and has back of it the love and wisdom of God



himself, makes easy the lessons which would otherwise be very hard. Such assurance can only come through affirming that Divine Order is, and that one's life is established in that Order.

Some years ago a puzzle called the "13-14-15 puzzle" claimed the attention of the people. Fifteen small blocks, numbered from 1 to 15, were put in a box just large enough to hold sixteen, thus leaving space to move one block at a time. The fifteen blocks were placed in the box in haphazard order, and were to be arranged in right numerical order through moving the blocks about, one at a time, in the space left by the missing block.

The first twelve were comparatively easy to arrange, but it was almost impossible to put the last three in order. There was a peculiar fascination about the puzzle, and nearly everybody tried to work it out. The amount of time and energy spent upon it gave the newspapers matter for many a joke. One newspaper picture represented a skeleton sitting at a table with the puzzle before him, and the long column of verses given with the picture told the story that day after day and night after night, without food or sleep, this man had sat there moving the blocks back and forth until there was nothing left of him but his bones; and the skeleton hand still continued to move, always bringing a wrong result — 13, 15, 14; 14, 15, 13 — always something else than 13, 14, 15.

One would think that such concentration of mental effort might have been better employed than in solving a useless puzzle, and so it might. But exactly the same waste of thought-force is going on continually in the world. Life to most men is a 13-14-15 puzzle, and they wear themselves out mentally and physically trying to solve it. In seeking to bring about success, the whole mind is concentrated in making such daily moves and changes as will put everything in order in the line to success. No matter what

the idea of success is, whether it be true or not, and whether the motives in all the moves are right motives, still the mental action is the same. There is the aim and effort to put all things in order, that order which leads to success. Night and day — and often especially at night — are the hopes and plans gone over and over, arranged and rearranged. Many things are comparatively easy to arrange, but nearly always some two or three factors in life's problem seem hard to deal with, hard to get into right relation; and the mind settles down to a daily, hourly grind of 15, 14, 13 — 13, 15, 14. The picture of the man with the puzzle is hardly an exaggeration of the result of wrong concentration of mental effort, as graves and asylums bear witness.

There is a right way out of all such perplexity, and that way is simple and easy. It is the way of Truth. By recognizing the perfection of Divine Mind, and the oneness of man's mind with the Divine, it is seen that Divine Order already exists. The way to establish one's self in it, is to rest in the consciousness that it *is*, and to bring it forth by the word of affirmation. Faithfully, systematically, all in Divine Order, all under the direction of the great Teacher, do these lessons in spiritual unfoldment come. Sometimes there are seasons of darkness, because we are ignorant of just what the lesson of the moment is. But as soon as there has been quickening enough for the pupil to understand what his lesson is meant to teach, then he can go to work intelligently using the Word for his help. When he knows just what to deny and what to affirm, he knows his way out of any difficulty. At all times there is need of knowing, not only how to make the general affirmations of the foundation truths, but also what denials and affirmations to make for special needs.

Men sometimes ask for prosperity, and set up in their minds certain ideas about how it is to come: a

lot is to be sold, or some certain business transaction is to take place which will bring the desired good. Unconsciously they limit the Divine Supply, and build their faith upon these limitations. Then they affirm plenty, plenty, plenty, and plenty doesn't come. When their eyes are opened to see what hinders the manifestation of their prosperity, then they can deny away the limitations they have set, and affirm Spirit as both the source and means of supply, and at once they begin to see their word bringing forth its good fruit.

When the conscious mind is awakened to the truth of man's divine nature, there sometimes come periods of discouragement because full results from believing and declaring this truth are not realized at once. But there is no real cause for discouragement. All that is needed is to continue faithful in training the subconscious mind, through denials of error and affirmations of truth, until the subconscious and the conscious act together in harmony. One might know the principles of music and yet never be able to play on a musical instrument if he had not, by daily practice, trained the subconscious mind to act with the conscious in accord with those principles.

If under proper training the harsh tones of the voice and the awkward movements of the fingers of the beginner in music are changed into pleasing tones and graceful movements, shall not the mind and body even more surely respond to the training of the Spirit in its work of redemption? No one regrets the time spent in giving attention to the training of the mind along any line that brings out the powers of that mind and helps it give right, true expression to the principles of any science. As we are faithful to every lesson, the cross, peevish tones of the voice will be changed, the seemingly deep-rooted tendency to ill-feelings will vanish, and the habit of the flesh to feel disease will be no more. The body can be trained to manifest

health just as it can be trained along any other line, and when people take up the true spiritual training of the mind and body (that training which comes through the Word) with the earnestness and persistence with which they take up education along material lines, the time will come speedily when these words of the prophet shall be fulfilled: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34.)

Much is said in Scripture about being rooted and grounded, and settled and established in the Truth. Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up." Every error thought which has taken root in the consciousness of men is to be uprooted, and this uprooting process isn't always altogether a comfortable one. But we have the privilege of helping to make it easy with the word of denial, and of sowing seeds of Truth with the word of affirmation. The good seed spring up and take deep root in the consciousness, and by and by the whole man is deep-rooted in Truth. One has to claim this rooting by faith to help make it manifest.

The Spirit has given to some one, for the encouragement of many, the beautiful illustration of the flower rooted in the ground, strengthened and helped to grow by the very sun that would wither, and the rain and storms that would beat upon it and destroy it if it were not rooted. Men, rooted and grounded in Christ the Truth, are helped and strengthened in bringing forth their powers, by storms of adversity that would crush them if they were not so rooted.

Sometimes men ask for healing with much the same thought back of the asking that they would have in buying a bottle of medicine—a little curing, a little patching up is all they want, all they expect. No cure is anything more than temporary unless it

reaches and removes the cause of the disease. The cause is always some error thought. When the Spirit begins to uproot the plant of error, the one without understanding thinks he is not being healed, and he forsakes Spirit for doctors. With all due respect to doctors, what do they know about these spiritual forces working in man for his redemption, dealing as they do with material things — material remedies that can never reach the real cause of disease? Pills and powders and the knife cannot cure anger and hate and pride, nor cure the effects of these evils upon the body. Only the freeing, forgiving, cleansing, healing, redeeming love of Jesus Christ can truly heal, and this healing power we put in operation by the spoken word of Truth.

Thoughts which are not true become, by continual affirmation of them, so deeply imbedded in the consciousness, that their uprooting is almost like taking the life of a man, because they seem to be part of him. If he is not wise enough yet himself to know how to let go of such thoughts and separate himself from them by the word of denial, he needs the help of some spiritual physician who understands what is going on in the consciousness, and can work intelligently with the Spirit. Then he will have true healing.

By many figures is the work of the complete transformation of the whole man pictured; but whether as a new growth from a new seed, whether by cleansing water or purifying fire, whether by a new building upon a new foundation, the process is the same. The work is all done by the word in the two forms which we are considering — denial and affirmation; and nowhere is there such great need of the wisdom which judges not according to appearances, as in this work. Because the perfect man, mentally, spiritually, physically, does not appear at once, the wise do not doubt the reality of the presence of the perfect. They, like Moses trust "as seeing him who is invisible." They

do see him with the eye of faith, and by beholding him he becomes manifest. The question is not, Has one attained? but is he attaining?

Just here, however, may be a pitfall. If one fixes his attention on the idea that all is growth, and he can't expect much anyway, he comes to an apparent standstill. The attention must be kept upon the Absolute, else there will be no growth. All things are already fulfilled; all is now perfect. It is the faithful affirmation of the perfect — denial of all less than the perfect — that steadily moves the consciousness forward, into a realization of the perfect.

The broader one's views are of the great work he is doing daily as a builder, the greater courage he will have to sustain him in his work, and the better work he will do. The foundation of the building is already laid, and it is so great that only the mind quickened by the Spirit can conceive of its dimensions. Every phase of temple-building receives more attention than the foundation. This should not be. If men realized that the foundation is already laid, they would study it and try to build upon it, instead of laying foundations of their own. The true foundation is prepared for a perfect, complete structure. Not one-third of a man, and not two-thirds of him is to be saved, but the whole man. Spirit, soul and body are all to be built up together in this holy temple, and many a building falls because it doesn't fit the foundation. Other foundation can no man lay than that is laid, which is Jesus Christ, the perfect man.

Prophets of all ages have had glimpses of the earth and its people when both earth and people have been blessed through the redemptive work of Christ. Through man's true words the curse of evil is to be removed from the earth — *is* being removed — and every living thing shall rejoice. To the one who believes surely in the triumph of Truth — in the establishment of Christ's kingdom throughout the earth —

there is an indescribable beauty and a soul-quicken-  
ing power in prophecies of old such as these:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isaiah 2:2.)

“Let the people praise thee, O God; let all the people praise thee. *Then* shall the earth yield her increase.” (Psalm 67:5, 6.)

“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.” (Isaiah 9:6, 7.)

“The whole earth is at rest, and is quiet: they break forth into singing.” (Isaiah 14:7.)

“In this mountain shall the Lord of hosts make unto all people a feast of fat things. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces.” (Isaiah 25:6, 7, 8.)

“Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” (Isaiah 32:16, 17, 18.)

“The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.” (Isaiah 51:11.)

Sorrow and sighing shall flee away because that which causes them shall be put out of the earth by the mighty word of Truth. And every knee shall bow and every tongue confess that Jesus is Lord to the glory of God.

(*The end.*)



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

**UNITY** is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together we make a rate of \$1.35 for both. **THE SIGNS THAT FOLLOW** is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI.



## CLASS THOUGHT

AUGUST 20 TO SEPTEMBER 20  
HELD DAILY AT 9 P. M.

*The healing, purifying, vitalizing power of the Holy Spirit is now upon me, in the name of Jesus Chiist.*

## PROSPERITY THOUGHT

AUGUST 20 TO SEPTEMBER 20  
HELD DAILY AT 12 M.

*The Word of the Lord is quick and powerful in all my affairs, and I am prospered in all my ways.*

## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity**

*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*

To quicken prosperity you should take your mind off material affairs and center it on the soul of things which is the moving spirit of all financial activity. Let this be your daily thought, with your mind grasping the forces within:

“The Word of the Lord is quick and powerful in all of my affairs, and I am prospered in all of my ways.”

Stick to this proposition day in and day out, and never waver from it regardless of appearance — then the appearance will be in accordance with the Word.



We have taken up the case of your son and are giving him treatments. The cause of his trouble is sense resistance. The outer consciousness is resist-

ing the soul in its efforts to express itself, and the conflict leads to violence. The remedy is spiritual receptivity. The superconscious or Christ Mind is the only harmonizer of these two opposing states.



It we seek the kingdom of heaven for the kingdom's sake, it cannot forever elude us. In truth, the moment we say in sincerity and in abandonment to Spirit, "I am meek and lowly of heart," that moment are the gates unlocked, and we are in the very center of the kingdom. But if we are pursuing the things that are added to the kingdom, we have a long hunt and a profitless one in the end. There is truth in the old Jewish concept of a jealous God ; we must serve him first if we would receive his benefits. We must serve him always, and let the benefits fall as they will.

If you will take the position from the very center to the outermost zone of your being, that you are asking in the name of the Christ on behalf of three immortal sons of God, not in the name of success on behalf of yourself and son and daughter, you are as sure to have your difficulties dissolved as that God is God, true to himself in the face of all importunity.

Ignorant minds manipulate the law for gain because gain is the god of such minds. You have such a closeness in consciousness with the Absolute that you will have to bring all the tithes into the storehouse ; not one idea of personal service, worth or importance must be reserved.

God is essentially the same in all his children; you and your children have made God manifest as brilliant intellectualities, but you cannot demand in the name of intellectuality. Pride in brain is as foolish as pride in muscle ; God does not discriminate, nor does he permit us to value one thing above another. All who would be blessed must become as the little child, teachable, thankful and ready to submit all. Your only way is to seek God, *seek God*, SEEK GOD.

Take your eye off results ; do not examine the tendrils to see how much the vine has grown. Stay by the proposition that God is your sufficiency, that you are not seeking to demonstrate, that you are letting heaven have its undisputed sway in you. If you can do this, you will get a new light on the situation, you will get new relations in the situation.



The science of spiritual healing is built upon the fact that the body is the product of the word and thought. For this reason it is necessary to speak the strong word of life as it is in God. Affirming negative states as actual bodily conditions has the effect of building in the concept of the word. You are master of your own life ; the words and realizations of another have but little effect in you, no matter how positive they are, if you persist in shutting out receptivity by believing in negations. You must be willing to give up the negations ; if you do not recognize them they will fade from your horizon. You must be earnest in your words of life, health and peace ; if you hold them and appropriate them even as you appropriate air, you will get results from them. Thousands have proven this; you can.



In the December number of UNITY, especially pages 365 and 401, you will find many suggestions in answer to your questions about the promise that this mortal shall put on immortality.

There may be many worlds, but what good would all the beautiful worlds in the universe do us if we did not have the consciousness capable of enjoying them? We need to overcome and conquer the world about us as Jesus did. He said in his prayer, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We are not re-united to loved ones by death, but by coming into a consciousness of the resurrection

life through Jesus Christ. The dead are to be raised.

The place Jesus went to prepare is not some far-distant one, but a new, and higher state of consciousness. This is here in our midst. "Lo I am with you alway." Our Class thought of a few months ago "Jesus Christ is now here raising me to his consciousness of life and wholeness," opens up the way for our entrance into the place which he has prepared for us.

The Jesus of the Bible is not to be eliminated, but his teachings are to be interpreted in Spirit, and not in the letter.

Heaven is not a far-away place, but it is a state of consciousness here with us, and into which we can enter through Jesus Christ.

The house of many mansions is the Father's house — your own spiritual consciousness. As you are quickened, you will find yourself living an increasingly larger life, and the world will be new to you.

Jesus resurrected his body. His flesh did not know decay, but was raised through his high consciousness of life as always present. This same resurrection is ours if we take it in faith. This mortal shall put on immortality, and this corruptible shall put on incorruptibility. This is very different from the old error belief that the body must perish in the corruption of the grave.

What you need is a consciousness of life, abundant, always-present. God is omnipresent. Conscious oneness with his life and love is heaven. It is the personality which makes heaven a far-away place. Spiritual understanding reveals it as just as omnipresent as God is omnipresent.



To overcome by spiritual means requires steadfastness. It is possible that you are dissipating your faith through so many means that you are retarding your victory. The fact that you sleep well, that all your organs are in good condition, should give you

more in the way of hope than the judgment of the doctors could give in the way of fear. An analysis of your letter shows that you are putting the emphasis on the adverse statements ; this is exactly opposed to what you should do. If you feel that you should state symptoms and conditions, do it lightly, and put all the strength of expression into the encouraging words. Spirit works through recognition.



Your idea of God being within to meet every demand, is certainly very clear and very true of the real force in life. . It is to get a fixed knowledge of God as everywhere, the foundation and the sustainer of all things, that all spiritual development aims. When this is so thoroughly instilled into the mind that it is the instinctive attitude of our thoughts, the matter of demonstrating any blessing will be easy and natural. We would say, however, that the word " mortal " should not be used in connection with the body. Since God dwells in the body, the structure of the body is meant to be enduring ; otherwise, you look to the unhousing of God. It is only by the action of man's ideas of change that the body has ever failed : that in which God is recognized is enduring.



" Know ye not, that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey? "

To whom do you give power, to God or to the weather? You cannot get the realization of God as long as you yield all your being to adversity. To claim sensitiveness is a palliating word for selfishness. The Son of God is not sensitive. He is bold, confident, free. He knows his freedom. He knows his mastery. He knows that God has put everything under his dominion. He knows that the only way to realize is just to realize.

Healing is a result ; it is never a cause. It comes from holding on, *in the face of everything*, that there is

only One Presence and One Power, THE GOOD OMNIPOTENT, that this Power is IN ME AND OMNIPOTENT IN ME, and that everything that seeks to be contrary to this is nothing and unworthy the attention of a Son of God. Therefore, I will have nothing to do with it ; I do not recognize it ; depart, I never knew you.

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## QUESTIONS AND ANSWERS

"Freeman Nickerson of Fall River, Mass., who has just passed his 95th birthday, has not tasted meat in 60 years. His wife is 88, and both are in good health."

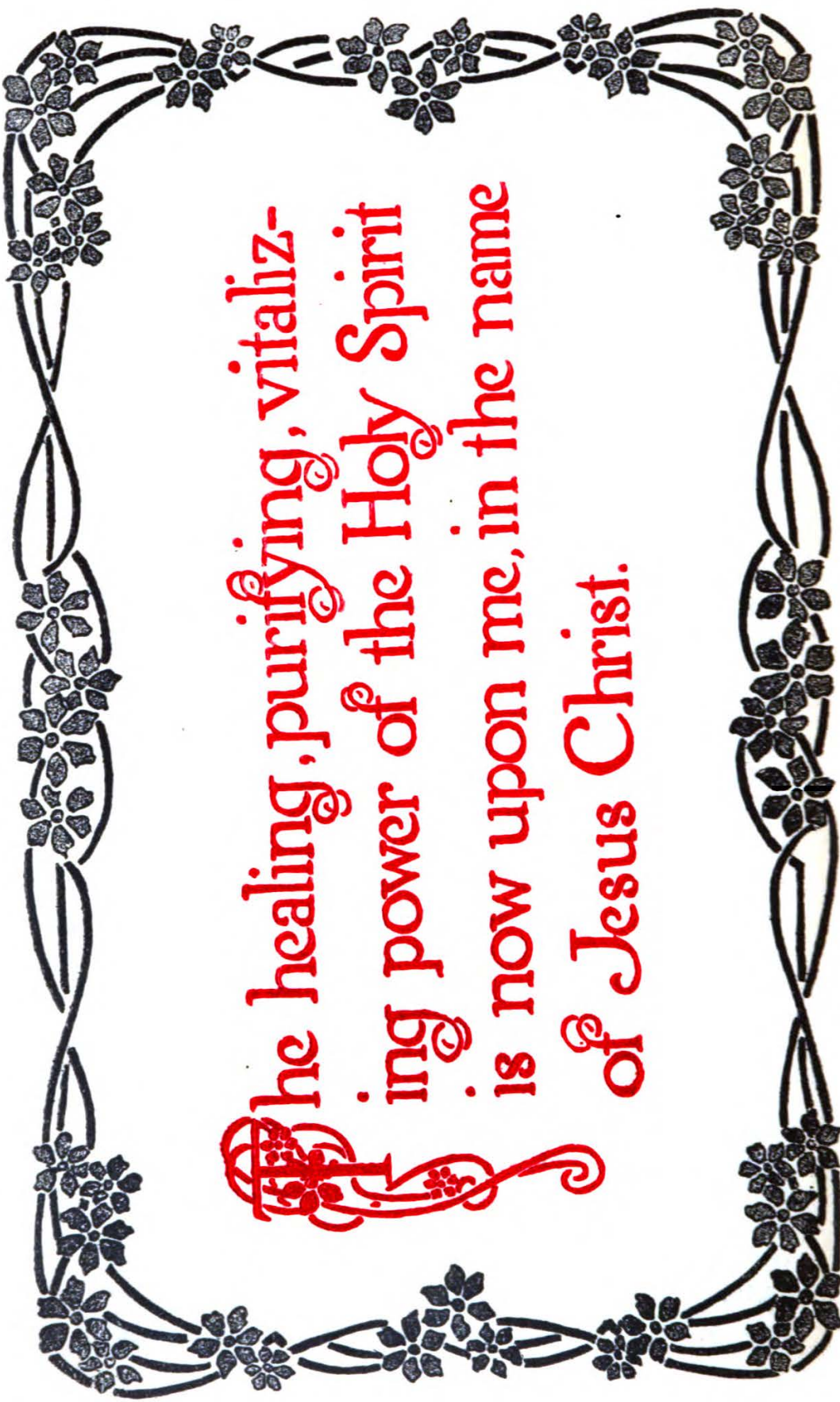
In this connection please explain Luke 3:11, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Does not this mean that they used to eat meat in Jesus' time?—R. L.

The general name for food in old English was "meat," hence this translation. In the Revised New Testament it is given "food."

In Bible days there were both carnivorous and herbivorous people as there are today. Those who want Scripture authority for flesh-eating quote Peter's vision of the sheet let down from heaven upon which were all the beasts of the field; and vegetarians call attention to the very first chapter in the Bible, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;" and Daniel 1:15, "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

But it is not what people ate 1900 years ago that fills our stomachs but what we eat *now*. So this question of Scripture authority on food will be settled by testing the facts of experience. Instead of arguing, why not try a meatless diet for, say six months? Many good people are doing this very thing and





The healing, purifying, vitaliz-  
ing power of the Holy Spirit  
is now upon me, in the name  
of Jesus Christ.



not growing weak nor thin, as some fear. Here is a recent newspaper clipping in point:

BOSTON — The eyes of all the vegetarians will be turned toward the North Shore this season. Led by Mrs. James Bryce, wife of the British Ambassador and seconded by Mrs. Sherman, wife of the Vice-President, a vigorous campaign against all animal foods will be carried on at the fashionable watering places. Cheese, tea and coffee are also to be put on the forbidden list.

Mrs. Bryce, who will spend several weeks at Pride's Crossing during the summer, is a strong believer in vegetarian principles, although she does not condemn meat absolutely. A close friendship exists between her and Mrs. Sherman, and, in view of the almost absolute social autocracy wielded by them, it is predicted that society will seriously consider the vegetarian question.

President Taft, although not a vegetarian, is known to favor vegetarian tenets, and Mrs. Taft is also a believer in them. Thus the diplomatic colony will become vegetarian, and it follows that society in general will become so.

Is there a limit set to the time of observance of the Lord's Supper?—\*.\*

The symbols of the bread and wine were not given as a permanent rite. "Until he come" was the time set for its fulfillment.

Metaphysically considered the first coming of Christ is a mental perception of his Omnipresence; the second is realization. In the second, that which is perceived becomes organic. The manner of his second coming was prophesied to be altogether different from what was expected. Only those who have spiritual understanding will receive him or even know of his Presence. They will know that he is the living Word, and that they feed upon him. They will have no need of symbols, but will have the very thing for which the symbols stand. He has already come and many are able to confess, "Jesus Christ is come in my flesh." When the world realizes his Presence, and knows that for the second time he has come "and they knew him not," they will wonder at their blindness.

We would not interfere in any way with the freedom of those who still desire the symbols. But those who understand that the symbols were to be used only "until he come," and that he has come, do not desire them.

Do you believe in the association of the sexes? Is it not better that there be some sexual intercourse? Do you hold that there should be no personal love?—\* \* \*

We think that men and women should associate, but do not believe in any sexual intercourse between those in the regeneration. Those who do not care for the things of Spirit will, of course, go on in the old way until they are quickened to see the Truth, but those who desire the purity of the Christ-Mind will not give way in any measure or degree to sense consciousness. This is the standard as it is in Christ.

The old life of generation must be put off, and a whole-hearted consecration of Spirit, soul and body must be made to the regenerative life. When the understanding comes that the body is the temple of the living God, there can be no desire to defile the temple with sensuality. When the man and woman dedicate themselves to the regenerative life, and send forth their Word, the seed becomes transformed and transmuted into its reality, pure Spirit Substance, and instead of being wasted goes to build up the new body. This is one of the greatest truths that has come to light, and means everything in man's redemption. It is therefore no sacrifice to give up all the sense desires, but an immense gain.

The masculine and feminine principles are in Being and must always be, but the idea of sex is a mortal idea and should be denied. The man and woman joined in Spirit, in the New Life, let all thoughts of sex drop out of their mind and seek to demonstrate that they "are as the angels in heaven," holy, and undefiled with the sex thought and sensation.

The association of a man and woman in the purity of the Christ Mind is a blessing to them, but if there is any attempt to live both the old life and the new at the same time, the results will be very disappointing. When one dedicates himself to God, there is no going back, and the effort to live in two opposite states of mind produces inharmony, for which no one but the individual himself is to blame.

We do not think that Universal Love is attained by denying all love, but by loving all to the highest and best. What is seemingly a personal love, will, if wholly consecrated to God, transcend the bounds of personality, and express itself in the Universal. Fasting from every thought of sense indulgence and prayer for the consciousness of the Spirit is necessary to this demonstration.

I have been giving all my life, my time, my labor, sympathy and of what means I possessed, absolutely free, and without desire for return. But I find now that those benefited take it as a matter of course, and even make demands for more labor and sacrifice. What is the matter with me? Why do I not receive?—\* \* \*

Study the pamphlet "Giving and Receiving." There is a law of equity and justice, and this law is not fulfilled when one gives all and another receives all. There must be a perfect balance. Hold for the fulfillment of this law in your affairs. Expect it. You have evidently had no expectation of return, therefore you have not been receptive to that which is yours.

Do not, however, fall into the error of expecting from people. Do all as unto the Lord, and look to him for all supply. This keeps you out of the personal and establishes you in the Universal where the Law is fulfilled. That God's bounty often comes *through* men should not cause us to look upon them as the source of that bounty.

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Patience is passion tamed.—*Lyman Abbott.*

428557

# BIBLE LESSONS

By CHARLES FILLMORE.



## Lesson 8 — August 22

### PAUL'S THIRD MISSIONARY JOURNEY — THE RIOT IN EPHESUS — Acts 19:23-20:1.

Print Acts 19:23-30,-35-41.

23 And about that time there arose no small stir concerning the Way.

24 For a certain man named Demetrius, a silversmith who made silver shrines of Diana, brought no little business unto the craftsmen ;

25 Whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.

26 And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, which are made with hands:

27 And not only is there danger that this our trade come into disrepute ; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth.

28 And when they heard this, they were filled with wrath, and cried out saying, Great *is* Diana of the Ephesians.

29 And the city was filled with confusion : and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30 And when Paul was minded to enter in unto the people, the disciples suffered him not.

35 And when the town clerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash.

37 For ye have brought *hither* these men, who are neither robbers of temples nor blasphemers of our goddess.

38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls : let them accuse one another,

39 But if ye seek anything about other matters, it shall be settled in the regular assembly.

40 For indeed we are in danger to be accused concerning this day's riot, there being no cause *for it* : and as touching it we shall not be able to give account of this concourse.

41 And when he had thus spoken, he dismissed the assembly

GOLDEN TEXT — *And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness* — II. Cor. 12:9.

Diana was the Greek goddess of sexual love, answering to the Philistian Astarte and the Roman Venus. She was represented as a voluptuous female with a series of breasts. She was worshipped with the vilest debaucheries, incorporating the lusts of the flesh in the very ritual of worship.

When the truth of Spirit is proclaimed there is resistance in many phases of sense consciousness, especially the sexual. A great commotion is set up and acquisitiveness is aroused — “Demetrius the silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen.” Mammon tries to keep a tight grip on the world and when men attempt to do anything that lessens his hold there is an outcry. It is claimed that five financiers rule the whole of Europe, and that the potentates on the thrones are puppets in their hands. Diana, sex-traffic, is protected in every city by the dive keeper’s payment of a monthly stipend to some official. Selfishness and sensuality are close friends.

The doctrine of the Absolute, that God is Spirit, and “that there be no gods, which are made with hands,” shakes the foundation of the money power, and the traffic in virtue as well. If all is Spirit, then it follows that all true expression must be spiritual. This stops the worship of the body-shrine and turns the attention to spiritual consciousness for satisfaction, instead of mere sense sensation.

Those who have determined to turn the currents of life from sex expression to spiritual consciousness can testify to the turmoil in mind and body — “the whole city was filled with confusion” — and they know the meaning of that cry “Great is Diana of the Ephesians.” But sense consciousness does not engulf them

if they are non-resistant. "Paul was minded to enter in unto the people but the disciples suffered him not." There is a law of adjustment back of every movement in man and nature, and that law adjudicates all discords by referring them to the Great Universal Principle of Righteousness, upon which everything rests.

### Lesson 9—August 29

PAUL ON CHRISTIAN LOVE—I. Cor. 13:13.

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3 And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up.

5 Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil.

6 Rejoice not in unrighteousness, but rejoiceth with the truth.

7 Beareth all things, believeth all things, hopeth all things, endureth all things

8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9 For we know in part and we prophesy in part:

10 But when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13 But now abideth faith, hope, love, these three; and the greatest of these is love.

GOLDEN TEXT — *But now abideth faith, hope love, these three; and the greatest of these is love.*—I. Cor. 13:13.

[This lesson was written by R. C. Douglass.—EDITOR'S NOTE.]

There is as wide a distinction between Love of the Divine type and the human type, as exists between the Divine man and the mortal man. The immeasurable excellencies of this Divine Love or "charity"

are set forth in this chapter. St. Paul and Drummond both picture it as, "the greatest thing in the world." The "gifts" enumerated by Paul are faculties expressed by the human mind; neither is a faculty of Divine Mind; it is more than a faculty.—It is God! It is God in his highest emanation. It is the Divine Motherhood bestowing itself upon the son, who in turn reflects this Divine Love.

The Greek word here rendered, "charity," is *agape*—pure Love. When the Risen Lord said to Peter, "Lovest thou me," he made use of the greater verb, *agapes*; while Peter, replying used the lesser, human *phileo*—to love as a friend.

Peter's denial of his Lord had proved that he had not loved him with the Divine *agape*. Hence, his meekness and hesitancy about using a term indicative of the Love that "never faileth."

1. Though I may speak with greatest—even angelic eloquence—my brilliant oratory, without this all-essential Love in my heart to give my words Divine Power, is "but sounding brass and a clanging cymbal." For in order to be an efficient messenger of the Spirit, all my words must spring out of a heart of Love.

2. Though I have attained the highest intellectual wisdom, and have through that wisdom penetrated the mysteries of the most occult sciences—even entering the psychic domain, where "prophecy" and psychometry are found,—and though I have gone further, and have learned that unconquerable Faith which is "next-o'-kin" to Divine Love, still, without this Omnipotent Love, as a messenger of the Gospel of Christ I am a failure—"I am nothing." Unless I am "rooted and grounded in Love," my worldly wisdom and psychic powers are of no avail.

3. I may practise the world's idea of "charity" to the extent of "bestowing all my goods to feed the poor"—I may even become a martyr to my idea—yet,

unless I am governed by Love, unless the spring of all my benevolence is this Omnipotent "*agape*," my charity and martyrdom "profit me nothing."

4. All the Christian graces spring from Love. Love is very patient and gentle; in Love there is no envy; Love is never boastful of its merits; nor vain like its counterfeit, the *philia* of mortal thought.

5. Founded in Divine Wisdom, it behaves not unbecomingly, and "seeks what is not her own" selfishly; Love is unrevokable, since it can only love; it cannot therefore see evil, nor even think evil.

6. Truth and Love being both Divine Principles, Love "rejoices conjointly with Truth, and cannot take pleasure in iniquity," its hypothetical opposite.

7. Love covers all imperfections — does not even see them; it is perfect in confidence and truthfulness — it never suspicions others; it is perfect in hope, it is perfect in endurance — "for his mercy endureth forever."

8. Being Divine Principle, it is eternally unfailing, as God is unfailing; while everything on lower planes — the psychic and intellectual — such as "prophesies," "tongues" or "knowledges" shall "vanish away."

9. On the mortal or temporal plane of thought, all prophesy, wisdom and knowledge are but partitive — a rudimentary stage of unfoldment.

10. When the highest stage perfection, is realized, then the partitive, or imperfection stage, "shall be done away."

11. This partitive realm of human knowledge is not to be regarded as valueless because it is imperfect; it is a necessary step in the process of unfoldment. It is the "childhood" period; from which we are to advance to the perfection of "manhood," — "when that which is perfect is come" to our understanding.



12. On mortal plane "we see through a glass enigmatically"—life appears as a riddle. "But when the perfect realization is come,"—then the "enigma" of life is solved:—then, instead of partitive understanding, I know God and spiritual things as perfectly as the Spiritual Father knows the Spiritual Son.

13. "Faith, Hope and Love" are the three abiding agencies for my spiritual development. "But the greatest of these is Love;" because Love is God. Faith and Hope are the higher human faculties, by means of which I reach out and lay hold of "the greatest" heavenly things.

### Lesson 10 --September 5

PAUL'S THIRD MISSIONARY JOURNEY — FAREWELLS —  
Acts 20:2-38.

Print Acts 29:17-35.

17 And from Miletus he sent to Ephesus, and called to him the elders of the church.

18 And when they were come to him, he said unto them, Ye yourselves know from the first day that I set foot in Asia, after what manner I was with you all the time.

19 Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews.

20 How that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house,

21 Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me.

24 But I hold not my life of any account, as dear unto myself so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all among whom I went about preaching the kingdom, shall see my face no more.

26 Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

28 Take heed unto yourselves, and to tell the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord, which he purchased with his own blood.

29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30 And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

51 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give you the inheritance among all them that are sanctified.

33 I coveted no man's silver, or gold, or apparel.

34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

A study of the life of Paul reveals a type of mind which we classify in this day as the spiritually illuminated. He was more than a psychic, he had spiritual understanding.

One may be opened to see thought-forms, and apparently know a great deal more about the occult than the ordinary individual, yet at the same time lack spiritual understanding. The difference between a commercial clairvoyant and a Spiritual Seer is found in the *understanding* quality of the mind. One sees thought-images but does not know their real significance, while the other not only sees but knows as well. To be a psychic and not have real spiritual understanding in conjunction is a dangerous thing. Those who do not have occult vision give deference to those who do, and take for granted that they are possessed of superior knowledge, when in fact they may be very ignorant. This assumption of wisdom leads to a certain mortal egotism on the part of the psychic and the study of real truth is neglected. There is no profit in visions and dreams unless the understanding is also there as the interpreter. In Egypt the baker, the butler and the king dreamed dreams it took a Joseph to interpret them.

Paul had open vision after his conversion on the way to Damascus. On that occasion his inner sight and hearing were quickened, but his spiritual understanding was opened through a three years course of study in Arabia. He is silent about that experience, but had he written of it he would doubtless have told of meditations and illuminations similar to those which all people have who get into the higher realms of mind.

Students of Truth find that meekness is very necessary in order to open the mentality to the realm of pure ideas. Paul developed this humility, and it was a remarkable achievement for one who formerly had such large self sufficiency.

Because Paul was a very great apostle, and wise in spiritual things far beyond us in many ways, it does not follow that he was perfect, or that we should accept as gospel truth all that he wrote. He had his weak spots. In this lesson he proclaims that he is going to Jerusalem "bound in the spirit." This is not a wise affirmation for one who is preaching freedom from bonds; neither is the one that he is going to Jerusalem, in spite of the warnings of the Holy Ghost that "bonds and afflictions" await him there. It seems that he was told by the Spirit not to go to Jerusalem, but his obstinacy and persistence, which he had so long held in abeyance, broke forth on this occasion and he is just going to have his own way in spite of Divine warnings.

So we find in our spiritual ongoing that old states of mind which we thought were wholly overcome, crop out again and have to be demonstrated over. Spiritual obedience will save us from hard experiences. Had Paul been obedient he would have avoided the years of imprisonment in Jerusalem and Rome. The Lord does not put trials upon us nor are we bound in doing his work. "Where Christ is there is liberty."

## Lesson 11—September 12

CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY.—Acts  
21:1-17.

Print Acts 21:3-12.

3 And when he had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit that he should not set foot in Jerusalem.

6 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

8 And on the morrow we departed, and came unto Cæarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 Now this man had four daughters, virgins who did prophesy.

10 And as we tarried there some days, there came down from Judæa a certain prophet named Agabus.

11 And coming to us and taking Paul's girdle he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when he heard these things, both we and they of that place besought him not to go up to Jerusalem.

GOLDEN TEXT—*The will of the Lord be done*—  
Acts 21:14..

There is always a central truth in every lesson, which is the gist of the whole text, and when we have it, and appropriated the teaching, we have the key. The central truth of today's lesson is the going to Jerusalem at all hazards. Jerusalem is the center of the spiritual consciousness—the very acme of high perception. It requires more than ordinary courage for the apostle of Jesus Christ—the I AM—to go up to Jerusalem. We sometimes call it making “high statements.” We know that we shall have to prove our words and that old states of consciousness both within and without will rise up in arms against us.

But the apostle who is desirous of fulfilling the highest possibility of his being does not quail at these

opposing forces. He knows that courage and boldness in a good cause bring their reward. The Word of Truth spoken from the highest mount of spiritual perception never fails to command attention, and in due time brings forth good fruit, although the speaker may meet with ridicule and condemnation from those who do not see the deep conviction of right, and powerful motive from within.

Paul represents the Word of Truth going into all parts of the consciousness proclaiming the I AM doctrine of Jesus the Christ. The spiritual center (Jerusalem) is under the dominance of the Jews who cling to the Mosaic law and make a great religious outcry against the new kingdom which the I AM of Christ proposes to set up. We are not to let the old religious convictions and teachings deter us from proclaiming in their ears that which we know to be true. Jesus Christ is King of the Jews (our religious ideas) and also of the Gentiles (our material ideas) and this Paul, with his True Words, must go without fear of results into the most holy parts and there plant the seeds of the new church, or new state of consciousness.

It may seem for the time being that our words have borne no fruit, but that on the other hand we have been put in prison by these narrow-minded Jews. But if we are faithful to the God who is Spirit, we shall be swiftly delivered from them.

If we turn to material law in our extremity, the fruit of our words will be slow in coming to ripeness. This seems to be the lesson we are to learn in the appeal of Paul to Caesar. In his extremity he claimed his Roman citizenship and asked the protection of man-made law. It was granted and he was put in chains and sent to Rome. Had he adhered to spiritual ways and sung songs of praise and given thanks to God for his speedy deliverance, he would doubtless have received the same Divine help that he and Silas did on a former notable occasion.

Yet the True Word finally bore its fruit and the trip to Jerusalem and imprisonment in Rome brought forth abundantly in after years. So every word of Truth we speak will surely make itself manifest, and that manifestation will be swift or slow, according to our loyalty to spiritual ways under every trial.

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## THE ANIMALS

I think I could turn and live with animals, they are so placid and self-contained.

I stand and look at them long and long.

They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their sins.

They do not make me sick discussing their duty to God.

Not one is dissatisfied, not one is demented with the mania of owning things.

Not one kneels to another, nor to his kind that lived thousands of years ago.

Not one is respectable or unhappy over the whole earth.

I wonder where they get those tokens?

Did I pass that way huge times ago and negligently drop them? — *Walt Whitman.*

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## BE STILL

LOUISE ADRAIN

Be still and know, and let the living presence  
Of God flow through your inmost soul.  
Be still, be very still, and feel the gladness;  
Know that this Life Divine will make you whole.

Be still and trust, remember he has promised  
That all who ask most surely shall receive;  
In perfect faith and simple trust rest in him,  
All that you need to do is to believe.

Be still, expect, and to you from the silence  
Will come the purest joy, the truest good;  
God never fails to bless, he only asks you  
To recognize his glorious Father-hood.

# THE FAMILY

## HARMONY IN THE HOME

Edited by MYRTLE FILLMORE

### TO HOME-MAKERS

[The editor of this department would like contributions from those who are vitally interested in working out the problems of home and family successfully.]

Holland said: "No genuine observer can decide otherwise, than the homes of the nation are the bulwarks of personal and national safety."

This being true, the home should be regarded as a most important factor in national institutions, and home-making as a sacred and distinguished trust in which all are alike vitally responsible.

Since "the hand that rocks the cradle rules the world" why should ambition look farther for a mighty opportunity?

To you who are home-makers it is given to make or break the destinies of nations, since out of your homes proceeds the quality of your nation. What would you? a country ruled by love and justice? Then establish such rule in your own home. Anarchy and strife, war and bloodshed are but the outcome of in-harmonious and unhappy homes.

Beecher says: "Home should be an oratorio of the memory, singing to all our after life melodies and harmonies of old remembered joy." Blessed indeed, is he whose life breathes forth the harmony of a happy home. There is nothing to fear from such a one. The soul of our nation will be delivered from "the spoilers" when homes like these are in majority.

Channing might have had such a possibility in mind when he declared "home is the nursery of the infinite."

Could home-makers, then, ask for a greater field in which to express their aspirations and desires? To do and accomplish something great and good? Why beat your restless ambition against the bars of worry and drudgery when the opportunity and material is given you out of which to construct governments and nations that shall rise and call you blessed?

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## MATERNITY

E. HARRIET HOWE

God gave me children, so He fed in part,  
The quenchless longings of a loving heart ;  
And taught me how to love, and He doth choose  
My loved for me, and so I never lose ;  
And, for my children, O what love divine  
This dear pre-natal pledge, "They shall be mine!"  
Thrilling my soul with life-inspiring flame ;  
'Twin born with love, so all my children came.

When near my heart their first faint pulses beat,  
It seemed an angel spoke a secret sweet,  
With a strange meaning other words above,  
To fit my girlish heart for mother love ;  
Trembling at thought of life's great mystery  
My timid soul His way alone would see,  
In dearer tie He met my spirit there,  
When first for babe unborn I breathed a prayer ;  
Alone, and kneeling in the twilight dim,  
The asked of God I gave again to Him.

I even dared to pray, so bold I grew,  
That he would keep me to my trust as true  
As His own virgin mother when she bare  
The Incarnate Life beneath her bosom fair ;  
And often thro those waiting days there came  
Dear thoughts of Him who bore the sweetest name.  
Who made for us the badge of motherhood—  
The deepest sorrow and the highest good.

I leaned by day upon His promise strong  
And heard by night the angel's cradle song,  
And bore each life, deep, deep my soul within,  
Unsullied by one cherished thought of sin;  
And looking ever in his tender face  
Could say, "Thou knowest it is all of grace!"  
So in the promise of His love I rest  
Since faith will always say, "He knoweth best."



## THE MENTAL HOUSE

A good housekeeper knows all that is in her house.  
From cellar to attic she knows all that she owns.

Not only does she know what is in her house, but  
it is her pride and pleasure to keep her house and  
belongings clean and in the best of order.

She keeps out of her linen closet all that tends to  
destroy its contents.

Her silver she is most careful about. It is cleaned  
and polished until the sight of it is a pleasure.

Her china is guarded in every possible way, that  
it be not broken or even chipped.

Carpets are cleaned and curtains shaken. And  
from cellar to garret her careful understanding  
thoughtfulness is to be seen.

We ought to know as well what our mental house  
contains.

Do we know how to take an inventory of our  
mental belongings?

Do we know what our room of memory holds?

Do we know how to keep it clean and in order?

Do we know what is in the room of imagination?

And reason, do we know what is in that room?

Is perception clean and orderly?

Do we know how many convictions we have and  
what they are?

Do we know the value of them?

We have many beliefs. Do we know how many,  
what kind, and what they are worth?

Are our thoughts clean and orderly?

Let us say that hate and condemnation, dislike  
and blame, aversion and criticism make unclean the  
mental house. Is, then, any room in the mental  
house clean?

Is memory remembering only Love and loving?

Is imagination full of images of joy, of gladness,  
of health, of strength, of lovingness?

Is the room of perception full of visions of glory, goodness, prudence, life, and power?

If the good housekeeper goes into a room in her house and finds heavy stones upon the tables and chairs and floors, she quickly has them removed.

Yet no stones are so heavy and dangerous to the family's peace and comfort as are the stones of hate the memory holds.

Though every room in the house were full of coal-dust and all the furniture smeared with grease, the damage would be as nothing compared to the damage wrought by our condemnation.

Sunshine in the mental house is sunshine in the home. Love in the mental house keeps clean and orderly every thing, within and without.

—*Alma Gillen, in Expression.*

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## CONSIDER THE LILIES

FLORENCE SLACK CRAWFORD

"Consider the lilies of the field, how they grow,"  
Nigh twenty centuries since those words were framed  
For man to hear. How dull the ears  
That hear not in two thousand years!  
Why roam the Syrian waste, or dig in Babylon?  
Life is not found in death. But plant a garden,  
And there dig and wait and watch  
The Life unfold. The same law  
That formed the Universe, built that of straw.  
In every flower, in every bird or bee  
That one Life lives How vain of thee  
To scan the heavens! Look at thy feet  
And find the Truth thou seekest. In that ground  
O'er spread with blooming verdure, find the first round  
Of that fair ladder by which to reach the sky.  
Consider the lilies, how they grow.  
Greet them as messengers from God—if Truth wouldst know.

## LITTLE CONTRIBUTIONS

### A CLEAR STATEMENT OF DIVINE PRINCIPLE

We have been accustomed to think of science as a something opposed to religion; a cold, calculating, technical investigation, along material lines, of the laws of the universe, accepting that alone as true which appeals to and is explicable by human reason. The result of its investigations we have expected to be the undermining of faith and the consequent development of atheism. This has come about because we have not rightly understood the word and have misapplied it.

Science is orderly truth, discernment, assured knowledge. All truth is scientific. It can be discerned and proved, or demonstrated. The science of Being is the discernment of the truth that perfect, unchanging Law upholds and directs the universe. Man being included in the universe, is the most highly developed expression of that Law and is amenable to its workings. It therefore, demands his most earnest study and application.

To understand effect, we must study and comprehend cause. Even the most unlearned, the most depraved, the most indifferent person has a dim feeling that "One Almighty is, from whom all things proceed." We therefore seek God in order that we may the better understand ourselves and realize what and why we are. There is but one guide to this knowledge, "even the Spirit of Truth." If we desire to apprehend the science of Being, to know God and understand ourselves, we must enter into the Spirit, for Spirit is the quickening Power which, when active in consciousness, convinces of sin, of righteousness and of judgment. This entering into the Spirit, or quickening of consciousness by Spirit, is a gradual development corresponding with the law of growth on the physical plane, and comes as we are ready for it; we ourselves creating the conditions that hasten or retard its expression. Our discernment of truth is in direct proportion to the active working of Spirit in consciousness.

The whole universe is controlled by one immanent Intelligence and Power. We see that the workings of this Power are expressed in harmony and are therefore the outcome of Law. Back of Law is Principle. Back of Principle we cannot go. This fundamental Truth is the Great First Cause, God, variously sought and known through his infinite attributes. Principle, infinite Good, has as its attributes life, love, substance. It is omnipresent, omniscient, omnipotent.

As Principle it is at once clear that God is omnipresent. In one sense the principle of mathematics is omnipresent; *i. e.*, it does

not occupy space, it has no limitation of time or matter, yet is everywhere that the mind of man can conceive of, and may be used at any time or place without being affected in the slightest. In an infinite sense, God is omnipresent, "in you all, through you all, and above you all," "the same yesterday, today and forever." Infinite Good, omnipresent throughout the ages! As the realization of this great Truth dawns in consciousness, faith deepens into conviction and doubt and fear flee away.

God as Principle is omnipotent, the infinite Energy which upholds and moves the universe in harmony. This Power is released into expression through many channels and in many ways. When we understand a principle we can apply it. When we understand, or even begin to apprehend God, we can place ourselves in contact with Supreme Power, so that it is expressed through us. The Principle, Infinite Good, is one with the Principle, Infinite Power.

The statement: "God is Principle," can never seem cold or unsatisfying when we have once realized that this Principle dwells within man as his life, his love, his intelligence, his power, his very substance and being. Life is neither cold nor unsatisfying, but is the most dearly prized possession of the human soul. "All that a man hath will he give in exchange for his life." The same is true of love and of all the other God-given attributes of man. We hold most dear the inherent qualities which bespeak their origin the Divine within us. God as Principle upholds us as he upholds the planets in their courses, but within us he is personified, or individualized, and becomes the loving Father whom we can call upon and trust unto the uttermost, for the Father is Good, yes, perfect; and, being Principle, changes not.

As the Principle of intelligence, or omniscience, God is Mind. He is the one All-knowing Mind, including all wisdom and knowledge, all expressions of intelligence in every form. Mind works according to Law as truly as does Power. Principle pervades the whole. Mind has ideas and ideas have expression. Whatever is clearly conceived in mind as an idea is expressed in some way. All manifestation in the visible world is the result of ideas held in mind. Man is mind, a manifestation or expression of God, the One Mind, and is therefore capable of understanding God. If he places his conscious mind in harmony with the One Mind, he does understand God. When he begins to do this he begins to understand. The Divine Ideas in the Mind of Being are man's inheritance, innate, inseparable from him, ready at any time to be called forth and enjoyed. He enters into his inheritance as his concept of these Ideas are broadened and enlarged. This realm of Divine Ideas is the kingdom of God within us which

we are to seek first of all. Why, do you think, did Jesus Christ tell us to seek first the kingdom of heaven, or right relation of Divine Ideas, within us? Because he knew the law of Mind, the Mind Principle. He knew that if we once clearly perceived the sequence of Mind, Idea, Expression (Spirit, soul, body), once grasped the fact of our relation to the One Mind, the Father within us, we would rise above all tyranny of circumstance, become masters of ourselves, solve all the so-called mysteries of creation, and enter into full conscious possession of our inheritance.

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." It is through the Christ consciousness that we realize our Sonship, and are enabled to do the works of the Father. Consciousness is a state of mind, and the Christ consciousness the highest that can be attained by man — the full realization of the absolute unity of God and man. We are conscious in every cell, every atom of our being. The all-pervading Spirit of Intelligence quickens mind, soul and body. It quickens the mind first; the mind conceives the idea, which is the soul of thought; the idea being soul, or life, must under law express that life, and does express it in the body. When we gain the Christ consciousness we can bring the Divine Ideas into expression in an infinite variety of ways, but all will be in Divine Order. "We can do nothing against the Law, but for the Law."

It might seem that man being the offspring of Divine Mind, would remain forever conscious of his unity with the Father. He would have done so had he not used his privilege and power to conceive and express ideas in creating that which is not in harmony with the Truth of Being. Mind, being supreme, is free and untrammelled. It can turn to the right or to the left. In this way man has separated himself in consciousness from the harmony of Divine Law. To regain this consciousness he must return to the Divine Ideas of the Father Mind and seek to bring them into manifestation. This is attained through the quickening of the Spirit, even the Spirit of Truth. "He dwelleth with you and shall be in you." Seek him. "He shall teach you all things and shall show you things to come." He reveals Law and convinces man that it is universal in its application. "He that seeketh findeth."

— S. M. T.

I have already caught the bright beams of the resurrection morn and am basking in its risen light. I feel the coming of the Son of Righteousness in my soul; yea, coming with healing in his wings.—*Hannah More Kohaus.*

## NOTES FROM THE FIELD

JENNIE H. CROFT

Notes of the very successful opening of the New Thought Summer School at Oscawana, N. Y., came too late for publication in the July issue of *UNITY*. Dr. Julia Sears is president of the movement and presided at the opening sessions. Ella Wheeler Wilcox was a guest of honor on this occasion, and a large number of people noted in advanced lines of thought were present and addressed the gathering. Miss Juanita Miller, daughter of Joaquin Miller the "Poet of the Sierras," was present and added interest by reciting some of her father's poems and also some of Mrs. Wilcox's beautiful verses. It is expected that before the season closes that a syndicate will be formed and capital secured to erect the proposed buildings and provide for all the needs of a permanent enterprise of a summer Chautauqua of New Thought.

The Church of the Higher Life in Boston, Mass., Rev. Lucy C. McGee, Minister, is closed for the summer; will re-open October 3d in the new church rooms in the Chauncy Hall Bldg., 585 Boylston St.

The Divine Science Center known as the Rest Reading Room and Home, 719, 14th St., Oakland, Cal., celebrated its first anniversary June 24th, with a praise service led by Miss Ida B. Elliott, one of the organizers of the Center. It was an occasion bright with joy and thanksgiving for all that had been accomplished in one short year. "Of his kingdom and increase there shall be no end," for but one leader is recognized, the Spirit of Truth.

Mr. M. F. Bollinger is a commercial traveler covering the eastern half of the state of Pennsylvania. He is also a Truth student who takes pleasure in assisting others to gain a knowledge of Life. Mr. Bollinger is willing and glad to help in organizing clubs or cottage meetings for the purpose of learning more of the principles of Truth and true living. Address him at 432 Franklin St., Reading, Pa.

A Metaphysical Circulating Library and free Reading Room has been opened in Seattle, Wash., Estella E. Gillham, Librarian. These rooms may be found in the Madison Block, corner 3d and Madison Sts., Room 8. Unity literature may be found here.

Mrs. Mary S. Stone, 14 C St., Niagara Falls, N. Y., has opened a Unity Branch Library. Unity friends are invited to call and help on the good work.

Prof. LeRoy Moore is teaching a large and enthusiastic class in Wellsboro, Pa. This class is held in the home of Mr. and Mrs. Harry Moore, cousins of the Professor. On August 15th, he will be in Buffalo, N. Y., to organize and teach a class there. Our friends in the East would do well to engage Prof. Moore while he is in that locality. After September 1st he will respond to calls from anywhere in the field. Address him at Unity Headquarters, and letters will be forwarded at once.

Rev. Charles Edgar Prather is now in charge of the Divine Science Center in North Denver, Colo. Services are conducted every Sunday afternoon at 4 p. m. in Thompson's Hall, Tennyson St., near West 39th Ave. Healing meeting also each Wednesday at 8 p. m. Mr. Prather has added this work to that which he was doing at the College of Divine Science in Denver, and to his duties as editor of the magazine *Power*, but seems to be able to carry on all of these efforts most successfully. The Spirit of Power abides within him.

Mrs. Sophia Van Marter, of the Unity Society of Kansas City, gave an address at the Odd Fellows' Hall last Sunday (July 25th). There were many deeply interested listeners among the audience, and the address was received with much approbation. Among the audience at Odd Fellows' Hall last Sunday was the Rev. Thaddeus M. Minard, Divine Truth healer and teacher, of Portland, Oregon. Mrs. Van Marter will begin a Course of Lessons on August 3d in the Divine Science Rooms, Crary Building, Seattle, Wash.

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### A MORNING HYMN

Dear Lord, before Thee, like a scroll,  
 I lay my soul:  
 Selfless it lies and blank and white  
 For Thee to write.  
 Write what Thou wilt; I only ask  
 That each new task  
 May bring me — whatso'er it be —  
 More near to Thee.

— D.



CHARLES FILLMORE, *Editor.*  
 MYRTLE FILLMORE, *Associate Editor.*  
 JENNIE H. CROFT, *Assistant Editor.*  
 LOWELL FILLMORE, *Business Manager.*

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A.

McClurg & Co., 215 Wabash Ave.; The Progress Co., Rand-McNally Bldg

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Co., 1141 Polk Street, near Sutter.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, W.; Higher Thought Center, 10 Cheniston Gardens, W.



## Wee Wisdom's Birthday Number

The Birthday Number of WEE WISDOM has a specially designed cover by our young artist, representing the Wee hostess in the act of cutting her Birthday cake.

As if discerning the intentions of our artist, Wee Wee Benham tells in her poem, on the inside cover, all about the making, baking and decorating of this wonderful cake, and what it holds for each Wee guest.

The Wee Wisdom Club comes in for attention next, and interests us in its preliminary preparations for the Birthday party, after which we are personally introduced to the members that have arrived.

Donald V. Strandberg, of Nevada, a seven-year-old, contributes a little sketch of Billiken with hand-printed happy rhymes, adapted to the occasion. Master Donald has also written a very interesting letter and sent one of his Health Pillows, which you will find on the back cover.

A group of little Southerlands, from North Carolina, claim our attention next, and then Doris Harriet Drew tells us in pretty rhyme about Grandmother's Garden. On the next page "The Mask Lifted," we find in place of a queer little colored boy, Hazel Davis, one of our Kansas City Wees.

Winnie Rowley, of Colorado entertains us next with "Janet's Angel," and Florence Mason, of California, tells the story of "The Hummingbird." Then there are original drawings by Ethel Melber, Sallie Pettinger, Thelma Seger, Ruth Fraser and Margaret Epsmeter. The bright faces of little Ella Marvel, Verna Geski, Janet Hardy, Tessie and Theodore Wallace, Johnnie Stolle and Newell Green also appear.

There are letters galore. Dorothy Dambmann tells of winning a \$75 prize for story-writing in *The New York Herald* and winning also a place on the Grand prize list. She contributes an original poem "The Mist." Among other conquests reported is that of Elsie Foley, an Australian Wee, who entered a big spelling match between several schools, and though the youngest of them all she stood her ground from 8:30 to 11:30 p. m., and won the prize. Wee Wee Benham tells of a prize won from *St. Nicholas*. Willie Bell gives an interesting description of the Eskimos seen at the Alaska-Yukon Exposition.

From cover to cover the Birthday WEE WISDOM is too interesting to miss. The young editors, Blanche and Royal, have contributed their part and have done exceedingly well.

WEE WISDOM is wholesome reading for both young and old. If you have not already received *her visits* send 50 cents to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo., and invite her to visit you this year.

## Unity Literature

It is good to mention now and then what people say about Unity Literature. It gives confidence to those who are recommending it to friends as a guide in spiritual ways:

I want to write you how I first found UNITY and "Lessons in Truth." As a girl was a member of the Presbyterian church, but somehow it all seemed vague to me, something I could not grasp, and there grew a more and more dissatisfied feeling, a longing to have my religious views more settled. I went on for years in this unsettled state, until one day when in the home of a friend she loaned me "Lessons in Truth" and some old UNITYS. I took them home and read them carefully. They opened up a new avenue before me as ideal and beautiful as I had dreamed of, and while I stumble very often and fall, your little magazine always helps me on my feet again, and usually has a message in each month which seems to be written especially for me. I memorized the verses on the back of the June UNITY; they are worth more to me than the subscription price of the magazine. You are doing a great work for humanity. May God bless you, one and all.—R. M. G.

I am so happy and free today. Last night I took up May UNITY and read Mr. Fillmore's "Temple Talks." "All power is given unto me in heaven and in earth." I went to sleep repeating the thought there given, this morning I felt almost well; my appetite good and there was no distress after eating. It is delightful to breathe God's fresh air once more and be able to enjoy the sunshine,—M. L. C.

The lesson written by Ogarita Hatfield has been very helpful to me. Indeed, UNITY is so full of good things that I cannot specify any one thing as being better than another.

I have had a great deal of trouble with my feet paining and swelling so that I couldn't wear even very large shoes. I have looked for several months in UNITY for a treatment that would help me, and in the last number found just what I needed. I have been greatly helped, can wear my shoes all day, and the swelling has almost entirely gone. I bless God and thank him for it, and that I have the privilege of UNITY and the good that it teaches —E. C.

I must tell you how we enjoy UNITY magazine. It seems to grow better all the time. Received THE SIGNS THAT FOLLOW also. They, too, are good. There is so much in them that encourages me to keep trying to demonstrate over all ills. I know that I am gaining in understanding, thanks to your literature.—Mrs. O. H. G.

## Ye Shall Know the Truth

A thorough understanding of the law of life can be had by any one who will devote a few hours each day to study. The Unity Correspondence School instructs students in their own homes. That those who are studying are helped is evident from the following:

According to your instructions I return your copy of the first lesson in the School of Correspondence. The lesson is grand, so complete, yet so simple, sweet and uplifting; a delight to study. While it requires much study, one feels every moment with it is a personal gain. That I may grow daily in understanding is my desire.—N. F.

I intend to pay at least \$—— for my correspondence course. I paid that for other lessons and got apparently little for it, although my wife did. I am delighted with the two lessons I have had. It seemed to me the second lesson was the most uplifting thing I ever read. The explanation of the "I in Thee and Thou in me" was brought out so clearly. You will find enclosed its original, which I hope may be sent out to bless many others. It has given me a very much clearer understanding of the Christ. You are doing a grand and noble work, and must be engulfed in a wave of love and gratitude from hundreds of hungering hearts.—E. H. S.

By this mail I am returning my first lesson in correspondence. To say that I have enjoyed it is the truth. It has brought out many points in my mind that have been wanting to bud out into a fuller realization of the one Mind and its Ideas.—G. R. L.

I am coming into the understanding of the lessons, and it is a source of such peace and love as I never knew before.—Mrs. D. B. B.

I have been some time with this lesson. I do enjoy them so much, and thank you all for the opportunity of having them. I am asking every day for power to express that which I am getting the flashlight of, that comes so overpoweringly to me at times.—Mrs. L. C.

The second lesson which I received safely is enclosed. These lessons are wonderful, and should certainly cause those who are studying them to grow in grace and in knowledge of our Lord Jesus Christ.—B. S. F.

I enjoy the lessons more than I can say. They keep me open to God's inflow of nearness and loving watchfulness. To think

that Truth is so simple, and that an exact science of thought will make our lives what we will, seems almost too wonderful to be true, but I thank God every moment that I know him and his Truth as given out through you, his beloved children.— Mrs. S.



## THE DEMONSTRATION OF A STUDENT

This letter dated July 17th was received by the Unity Correspondence School from a student:

Your letter of June 20th, in which you ask me to re-write my first lesson and make it three times as long, has remained unanswered because I have not been able to add even a page. You say, take it daily into the Silence in meditation. I am situated so, not being in a home of my own, that I haven't five minutes daily to myself. What am I to do? About six weeks from now I think I can be by myself some but don't know as that will help me to find words to write. I want the lessons so much, but seemed to have done the best I could.— L. K.

Before our reply could reach her, the following, dated July 19th came to us from her:

After weeks of trying to re-write my lesson I finally gave it up and wrote you Saturday that I couldn't even write a half page more. I did this with regret. That night after retiring I couldn't sleep. At one thirty at night, I arose and read UNITY. All at once the lesson came to me. I thought of so much I could write. About an hour later I retired. The next morning I again commenced to read UNITY and again the lesson came up in my mind so strong that I couldn't read. I laid UNITY down and commenced to write among people talking. Was interrupted time and time again. I have been able to write more than you asked. Many beautiful thoughts came so fast and by not being alone I was not able always to write them as beautiful as they came to me. I can see the rough edges. This may not seem wonderful to you. I had worked so hard, just to write the two pages I sent you before, and had tried so earnestly to re-write more, and to have all this come to me so easy, to me it is wonderful. Not that I think my paper is so good in one sense, but it will always be good to me. I don't think it possible for any one to enjoy UNITY and the first lesson more than I. How could anything be better than July UNITY? I wish it could come weekly. I'll pay four times as much for it.— L. K.

We are glad to print these letters because they are so clearly a fulfillment of "Before they call I will answer, and while they are yet speaking I will hear." This friend reached out in real prayer for help. There was a sincere desire to do the work, and a sincere call upon God for the wisdom and confidence to do it, and swiftly the answer came. When she put her petition definitely in a letter, it was not long until her problem was solved. Often, we have known instances of the quick manifestation of the healing or prospering power of the Spirit. Many letters have come to us saying that healing or a change for good along financial lines came

with the posting of a letter asking help. The Law will work along all lines. It may not always be necessary to write a letter, but as soon as there is a sincere definite request made in faith for help it will come. If there are other students who are discouraged over seeming inability to do unaccustomed work in giving expression to their understanding, we trust they will profit by this friend's experience, and earnestly pray for the freedom to give full expression to the Truth.



### **A Letter From Mr. and Mrs. P. D. Benham, Dayton, Tenn.**

We want to organize a *Truth Center* on a beautiful Island in the Tennessee River. This Island contains seven hundred and forty acres, and is nearly all under cultivation; is six miles from Dayton, Tenn., and by river, is forty miles above Chattanooga, Tenn.; boats pass twice a week.

The Island is higher than the main land. The water is soft, and the climate delightful, the land is rich.

Any family or families of our Unity household, who would like to unite with us there, can have a home on this beautiful Island. Those who are ready to turn labor into employment, who are ready to "turn their spears into plowshares, and their swords into pruning hooks," may answer this call: for health, happiness and prosperity are now awaiting there for any who are ready.

Address all communications to Mrs. J. Virginia Benham, Dayton Tenn. R. F. D. No. 2.



In the June, 1909, number of *UNITY* we printed Lesson Two of our Correspondence Course as written by one of our students. We did not expect to publish another of the same lesson but we recently received one which pleased us so much that we wish to give it to our readers, and it therefore appears on page 76 of this issue. We are delighted with the lesson on account of the writer's strong grasp of the Truth about eternal life and its demonstration. *UNITY* stands for this demonstration, and we value as contributors those who have the faith and understanding to teach it positively and clearly. We commend this lesson to all our readers, especially to students of our Correspondence School.



To all subscribers who are changing place of residence, or contemplating doing so:—It is very necessary that we receive your change of address by the 10th of the month; otherwise your copy will go to the old address and you will lose it.

## A Marvelous Demonstration

Mr. Walter Alexander, of Sweet Water, Texas, dropped in at Unity Headquarters the other day and told us of his recovery from serious injury caused by a railroad wreck. He is a passenger conductor on the Orient R. R. One day a cyclone caught his train and blew part of the coaches from a bridge down to the bed of a river, killing one passenger and injuring many. Mr. Alexander was pinned under the wreckage and it took half an hour to chop him out. For a number of days his life was despaired of, but through it all the physicians were amazed that there was no pain and no fever, which they naturally looked for as a result of wounds and injuries such as his. The secret was in the fact that, just as soon as the telegram came announcing the accident, the strongest healing current from the Unity Society was turned upon him and his devoted wife, consequently there could be no abnormal conditions. The healing and recovery was rapid, and Mr. Alexander is a living, walking demonstration of the power of the Word to heal. The railroad people call him the "rubber man" and the "pancake man," for they say no other man could be mashed so flat and come out all right.

Mr. and Mrs. Alexander were at one time members of our local Society, Mrs. Alexander being the first president of the Woman's Auxiliary.—From *Weekly Unity*, July 31.



## THE POWER OF THE WORD OF DENIAL

is illustrated by the following testimonial letter received by Walter DeVoe:

"About two years ago, I had a growth appear on my right side—a fibrous tumor. It had grown quite large and annoyed and worried me greatly. One evening I read an article of yours and came across the following: (Healing Currents Page 42). 'This destructive power of the mind can be used consciously to dissolve abnormal growth.' etc. I shut the book, and almost shouted for joy. I began the treatment immediately; and my one New Year's resolve was not to look at 'my hump,' as I called it. I used the word *mar* instead of *destroy* and the word *power* instead of *potency*, because they appealed to me more. I learned the statement, and repeated it at night and morning and many times through the the day, with a *truly* earnest prayer for help from above. The tumor disappeared—in about two months was entirely gone. I can't say just when it left for you know I was not to look at it, and I kept my New Year's resolve. "When I know the right lever to use, I have the will power to use it, and I feel I really demonstrated the power of the word then. To me they were real live words, that burned themselves into my brain; and I do not doubt but that little message has wrought just as wonderful results with others if you but knew."

## Showers of Blessings

Last Sunday morning the rain began falling early and continued to come down gently but steadily most of the day. It was a beautiful rain and many of the Unity people stayed at home to enjoy it. We suppose they stayed at home — they didn't come to church.

About 100 were present and those who came were glad they made the effort. It was very pleasant to sit in the Unity rooms listening to the good words of our speaker, Charles Fillmore, while the rain pattered quietly on the roof and ran off the eaves in little waterfalls at the corners. It seemed so cozy and homelike in the Unity atmosphere, and everybody was so friendly.

A beautiful violin solo by Robert Hoagland added a great deal, and we were all glad that we were not afraid of the rain and that we had made friends with it, and had saved an old hat from last summer to wear on rainy days.

The Speaker took for his subject "To the Unknown God."

The following paragraphs are extracts from his address:

Paul in his visit to Athens found an altar bearing the inscription "To the Unknown God," and he told the Greeks he had come to proclaim this God to them.

We are told that man is the Temple of the Living God. We are Temples of God just to the extent that we believe deep down in our consciousness in Spirit.

We have transplanted Greece, Athens and Paul into our own lives. Our bodies are the Temples and we are working out in flesh and blood what the old Athenians worked out in stone and bronze. Our bodies are Spirit or they are clay, according as they are built to the Known God or the Unknown God. There are those who are building the Temple to the Unknown God. Thousands of people are building bodies of clay. When you know God you don't build a body of clay but of Spirit Substance. Every sickness and weakness in man is evidence that that one is building a temple to the Unknown God.

Out of the Universal Substance you can build a perfect Temple.— From *Weekly Unity*, July 31.



The Correspondence School roll has now passed the 500 mark and new names are being entered every day. We have students from all parts of the United States, and from Canada, Cuba, Hawaii, England and India. Much good work is being done.



New Thought books of all kinds can be ordered through this office, also subscriptions for all magazines.

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--IN--  
**CHRISTIAN  
HEALING**

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Besides these twelve regular lessons there are two auxiliary lessons, eight essays on vital subjects, one chapter on "How Healing is Done," treatments for special cases, and twelve groups of affirmations for spiritual development.

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Devoted to  
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## MAN THE IMAGE AND LIKENESS OF GOD

[This is Lesson Three of the Primary Course of the Unity Correspondence School, written by Alice Varney, a student.]

We sometimes fail to reach the depth of meaning in the ancient writings called the Bible, because we see in them merely historical facts or use them as a guide to morals or to a future salvation. They contain, however, a most wonderful description in symbol of the creative action of God's mind and the unfoldment of the soul in its development.

Just as Jesus taught his greatest lessons in parables or story form, so the Old Testament is allegorical in character, but this does not lessen the value of the teaching. We prove this by Paul. He was a Hebrew scholar, well versed in their Scriptures. In Galatians 4:22, he tells us that the story of Abraham and his two sons is an allegory. Then he goes on and gives us the hidden lesson which the story contains. He tells us that these two sons mean covenants. One is for them in bondage to the flesh—"born of a bond-woman;" the other is for the "free-born child of promise;" then he opens up a teaching full of rich spiritual truth.

The story of the exodus from Egypt means something more than history. We see in it the journey through the wilderness of sense to the realm of harmony, or the kingdom of heaven within us. The orthodox church often sees it as history, or as the progress of man from earth to heaven; failing to see that the kingdom of God is on earth, within us.

These pictures are two samples of what the Bible would reveal to us when read in the light of true understanding, for we must get back of the letter of the text and find the spiritual truth. "The letter killeth, but the Spirit maketh alive."

If we study the first chapter of Genesis with the light of Truth thrown upon it, we find ourselves in the realm of ideas where things are created, formless, "in the image and likeness of God." This does not pertain to the manifest world any more than the idea of a garment would to its manifestation. We may have the perfect idea in mind of a perfect garment, and afterward express the idea; each manifestation, or garment, springing forth is that idea expressed. As we study the six great plans from Divine Mind, we see that the climax is reached when man is created. He is the ideal man, and in every way is the image and likeness of the parent. He is given dominion over every other creation, as Lord over all.

We must keep in mind the Trinity of Spirit, soul and body as we consider the next step. Creation is finished, and yet there is "not a man to till the ground." In the first chapter it is God who creates, while in the second chapter it is the Lord God, or Christ, the "I AM," who is spoken of as creator. Before this, man is the Living Idea with the power of the parent mind. He now creates a form, and breathes into the form the breath of life, and man becomes a living soul, the "I Will" created to express, or manifest God. Ideal man is "I AM," or "Lord God;" when expressed in thought or action, he is "I Will," or "Adam," representing the earthly man, not error, but the unfolding of consciousness into a living soul. "I AM" and "I Will" are the same. One is an expression of the other to carry out the perfect man idea, and they should work in unison. The body is the manifestation of "I Will," the three forming a Divine Trinity, or Perfect Man.

When "I Will" becomes so interested in external expression as to lose sight of Ideal man, he is pictured as Adam listening to the serpent, or the wisdom of sense, and he hides, as it were, from the Lord God. This breaks the connection between Spirit and manifestation, and there is a loss of harmony, called "driven out of Eden." In order to continue manifestation, "I Will" has to draw upon the reserve force, or manifestation of God in the organism, called the "tree of life;" the true source has been cut off, and man loses consciousness of his "Paradise of Being."

Now, the problem is, how shall he return to the Edenic state he has been deprived of? Paul gives a remedy when he says, "Awake, thou that sleepest, and Christ shall give thee light." In this way he learns to know himself, and casts aside the ignorant belief that he is what he appears to be. He sees himself now as pure Substance, Spirit, soul and body, one with God.

Much, or all, depends upon thought as we travel homeward. The body is held in place as an aggregation of ideas and forces by the power of the central I AM. Scattered through the body are thought-centers where thoughts of the same order are attracted. These build cells and organs through which they manifest. We can see how important it is that we should think of an abundance of Life, Strength, Love, Peace and Plenty that these thought-centers may be fully conscious of wholeness.

Everyone knows how thoughts of Life vitalize the body, and thoughts of Love bring harmony and peace in all our affairs. It is quite generally known that from the head is manifest intelligence, from the small of the back strength manifests in fulness or weakness, according to our thoughts, while love manifests from the heart attracting, as does a magnet, our love thoughts.

The vital point is, that we see but one man, the

"Only Begotten," the Christ, and realize we are each of us that man. It is then that order and harmony will characterize all our manifestations. Man must understand Divine Law if he would know his possibilities. Jesus Christ knew God and man, and knew what man's work is.

Asleep, or unconscious of his true estate, man dreams he is working to make a living, and to lay up treasure, seeking also personal pleasure. Our Brother taught that man's work is to express his Creator, to glorify God. Man should be about his Father's business, even as Jesus Christ was, working to bring about "the restitution of all things," which is possible as man is awakened, or restored to his rightful heritage. Man must accomplish this work when he knows the Truth of Being. It is then that all work for personal gain seems foolish compared to that of restoring the earth and mankind to the original plan in Divine Mind. All the prophets have taught of this "restitution of all things."

This work is first individual; in our own soul we see the complete, perfect man, which is the real of us, and it becomes universal as one by one we awaken, are aroused from this negative condition into which we have fallen, and see man as he is, spiritual.

Our only salvation is to believe in the Son of God, the Christ within us. We must continually identify ourselves with him, realizing his Presence and our oneness with him, knowing that "Christ in us" is, indeed, "our hope of glory."

We must be careful what we attach to the "I AM." "I AM" is our name and we become like that with which we are closely identified. If we would realize health, strength, prosperity or any Divine gift it is necessary that we claim "I AM Health, I AM Strength, I AM Prosperity." When we say, "I am poor, I am weak, I am ill," we are claiming as our own these conditions. "By our words we are justified, and by our words we

are condemned." So we should be careful what kind of words we employ in our thoughts as well as in our conversation, because the law is immutable and condemns or justifies us according to that with which we identify ourselves. This privilege or responsibility rests with us; no one can do it for us. We must each claim our Sonship as the offspring of God; we must claim perfection, even as our Father in heaven is perfect. It is then we can say, "I am the Christ Mind, I am one with the Father, I am Intelligence, I am Power, I am Life, I am Substance." As we claim these attributes of God we acknowledge the Son, the Christ, and lay hold of our inheritance in thought and word.

The term "man" is used indiscriminately in the Scripture. Sometimes he is spoken of in his true estate; again, it is the error, or negative state, into which he has fallen, causing ignorance of his true state of being. Paul tells us in his letters to Timothy, to "rightly divide the word of truth." To do so we must learn to discern between truth and error. We must distinguish between man as a sinner condemned to die for his sins, and as a righteous Son, heir to the kingdom of heaven. Rightly dividing the word, we know that the first is an error state of consciousness; the second, man's true estate as the offspring of God. This is important to avoid confusion, and clears up our concept of passages which seem to contradict each other.

Many think that eternal life is after death, but rightly dividing the word of truth, we see that salvation is now, or whenever man returns to the abundance in the Father's house, the kingdom within us.

The wages of sin, or error, is death. The only life is in the Son, in knowing the consciousness of him as ourselves. "He that hath the Son hath life." This does not mean the personal, limited self, that which we have dreamed of as ourselves, but it means our true, Real Self.

This indwelling Christ, Son of God, is revealed in us by the Spirit. It cannot be discerned through the sense of flesh, it must come to us as the revelation of the Christ in Jesus came to Peter, through the Father. We may each one say as did Paul, "It has pleased God to reveal his Son in me." Paul was a power in the world, because he was awakened to the Truth, and recognized in himself the mind of Christ.

We have a perfect model to follow, the Ideal man, or Christ within us. We are not to follow Paul, or the apostles, or prophets, as we seek to bring forth the perfect man, but it is the birth of the Christ of God within us, unfolding our consciousness to know our divinity, that is our salvation and our power, as we move on to do the "greater things" that Jesus Christ said we should do.

As we sum up this lesson, we recognize that God is the Original, Perfect Mind from which springs all creation. The Ideal Man is the Son of God, the perfect Idea in Divine Mind. The Son of man is the expression, or manifestation of the Ideal Man, and is "I Will," or Adam.

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I believe in God as changeless Principle; that which ever *is*, without beginning and without end; that which cannot be destroyed, divided, nor limited; that which cannot be absorbed, but *can* be expressed; and I am its expression.—*Hannah More Kohaus*.

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"The eternal Law of Life is perfect; it is man, by not obeying the Law, that keeps himself from perfection. Love, pray, listen and obey and you will soon reach perfection—Infinite perfection in a while."

## TEMPLE TALKS

CHARLES FILLMORE

### SPIRITUAL HEALING CONSIDERED

Christian healing, as taught and demonstrated by Jesus Christ, has as its basis, the forgiveness of sin. "Thy sins be forgiven thee; go and sin no more," said the Great Physician. It is not a new therapeutic system, and its object is not mere physical healing, but a complete cleansing of the mind and body through the law of Spirit.

An appeal to the understanding, and a quickening of the spiritual nature should be the object of every treatment. The patient should be taught that his ills are the direct result of his sins. Sin is not confined to moral delinquencies, but includes non-recognition of the Divine Law in all its relations.

Jesus taught Truth. His teaching is a real science, and when understood, it sets men free from sin and all the effects of sin, even to the overcoming of death. "Ye shall know the Truth and the Truth shall make you free." Jesus did not teach a tentative doctrine of life, but performed a permanent work in harmonizing and reconstructing the body. He did not heal men's bodies only, but quickened their souls. "It is the Spirit that quickeneth; the flesh profiteth nothing." If one could heal physically all the people on earth, it would not benefit the race as a whole. So long as the present understanding of the law of life prevails, like conditions in the body will be reproduced. The one and only permanent remedy is a change of mind.

It is the peculiar and special office of the Christian minister to bring about this change of mind. Every minister is a representative of John the Baptist, whose message is, "Repent ye, repent ye;" that is, "Change your mind." The baptism of John is sym-

bolical of mental cleansing and purifying, while that of the Holy Spirit is the descent into consciousness of Divine Truth and the Christ life.

Every minister should understand man in his three-fold nature, spirit, soul and body. He should be a metaphysician, which includes a broader comprehension than that generally understood by the term psychologist. The metaphysician deals with the Absolute, and his science is spiritual. The right relation between soul and body is revealed by spiritual science only. Here words and ideas are the healing agents.

As a practitioner of twenty years experience, I can testify to the marvelous results obtained in mind and body through the use of simple words representing Absolute Truth. False thoughts build up false structures in the body and true words destroy them. It is a sin to think evil. The thought produces the same results in the organism as if it had been carried out in act. Jesus taught that the lustful thought was adultery. Thoughts of all kinds, which the thinkers would not allow themselves to carry out in act, are retained, and, becoming subconscious, finally destroy the body. "When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death."

In the consciousness of the Absolute; that is, the Omnipresent Spirit, which Jesus defines as God, the minister realizes that he of himself does not do the work. "It is not I, but the Father within me, he doeth the works." This spiritual consciousness is attained through prayer, meditation, and study of the character of the Mind of Being, the Great Three-in-One, Father, Son, and Holy Spirit. This brings man to inspiration in which there is a pouring of the thoughts of God into the mind of man. Then man realizes, as did Jesus, "The words I speak unto you are not mine, but the Father dwelling within me." When in this consciousness, a certain illumination



quickens the minds of both patient and minister, and through this the healing is accomplished.

We have witnessed the healing by this method of diseases of nearly every character, including fibroid tumors, tuberculosis, blood poison, Bright's disease, gall-stones, rheumatism, paralysis, fevers of all kinds, blindness, deafness, and are convinced that, "With God all things are possible."

We have never used hypnotism, mesmerism, nor in any way attempted to suggest health to the subjective of our patients, nor encouraged them to go to sleep during treatment. On the contrary, we try in all ways to awaken them to the light and life of the spiritual nature. "Awake thou that sleepest, and Christ shall give thee light."

It is imperative in spiritual healing that the sinner be shown the relation between his physical disability and his sin. In children, the parents are usually responsible and should be enlightened and instructed in the application of Truth to both themselves and offspring.

The one and only formative power given to man is thought. By his thinking, he not only makes character, but body and affairs. "As a man thinketh in his heart, so is he." The understanding of the destructive power of thought in the cellular life of the body will solve the problem of the origin of rebellious microbes. Fear, anger, jealousy, lust and kindred thoughts manufacture disease germs, and no sanitation or serum will ever stop their devastation.

When man consciously knows that there is an All-Enfolding Divine Love, "in whom we live, move, and have our being," he will trust it, and seek to harmonize his thoughts with its laws. Then instead of the body microbes fighting like little demons and causing him pain and diseases without number, man will become the wise directive head of all the life in his organism, and through right thought build a body-

temple that will not only be diseaseless, but deathless. This is the ultimate of the teachings of Jesus, and every minister should preach and practice it. "He that believeth on me shall never die," is a promise based on science, and a fulfillment of Bible prophecy.



## MIRACLES AND LAWS OF NATURE

The usual definition of a miracle is, "A violation of the laws of nature." This is purely an arbitrary presumption on the part of those who cannot, from their experience, explain certain occurrences.

There is no warrant in the Scripture for such definition. The word "miracle" is the ordinary translation of the Greek word "semeion," which signifies "a sign."

A prophet signified his Divine authority by "a sign;" that is, he produced results in an unusual way. No claim was made that the laws of nature were violated. The power was invariably ascribed to God. Jesus said, "I can of myself do nothing; the Father within me, he doeth the works."

Let us clearly understand that a miracle is not a violation of the laws of nature, nor was any such claim ever made by those who performed miracles.

When we come to define these "laws of nature," we find ourselves on debatable ground, because what men in one age considered a fixed law of nature has been annulled in the next. For instance, a quarter of a century ago it was set down as an invariable "law of nature" that chickens could be hatched only by an old hen covering the eggs for a certain number of weeks. It has since been discovered that it was not the hen nor her motherly love that hatched chickens, but a simple matter of so many degrees Fahrenheit maintained for a certain length of time. So that inexorable "law of nature" had to be raised to a higher degree.

But these "short-cuts" on old-time ideas about the never-to-be violated laws of nature are too numerous to mention. They surround us on every side in telegraph, telephone, phonograph, and many other inventions that even a quarter of a century ago would have been counted miraculous.

When we analyze these supposed unchangeable laws of nature, we find them to be the popularly accepted ideas of men as to how things should be done instead of modes of procedure inherent in nature.

If it be true in a single instance that man can take a "short-cut" on nature, it may also be true in the universally accepted seed-time and harvest, the seasons, and the other natural laws, seemingly fixed beyond change. If man can in December make a midsummer climate in 30,000 cubic feet of air and grow peaches in it, who shall say that he may not fence off by electrical vibration the whole planet and make the seasons to suit his convenience?

When we have carefully considered these so-called invariable laws of nature, and noted their variations, and the numerous instances where man has improved upon their supposed unchangeableness, we begin to doubt whether there are any, as ordinarily defined, "laws of nature."

We all have to admit that there is a Universal Cause back of everything, which is in itself unchangeable. That Cause is invisible, or, as we say, Spirit, and its expression is not in laws, but in ideas. Man is its idea, and he it is who formulates the laws. He may not even be aware that he is making or breaking the so-called law, yet his formative power is just as surely at work.

So far as a fixed, unchangeable law is concerned, there is no such thing. It is true there are inherent principles in Being that, when recognized by the thinking faculty in man, immediately proceed to operate in specified directions. He observes the operation

from a certain plane of consciousness, and assuming that it is the law itself, he classifies it, and it is recorded in his book of "observed laws of nature" as without variation.

A few years ago heat, light, sound and color were considered by the scientific world as distinct things. Experiments in the electrical field exploded all this. From the end of an ordinary electrically charged wire was produced, first heat, which blended into a colored flame and then into a white light, and from this sounds were heard; in a single experiment demonstrating that they were all the result of one cause, which has been named "vibration."

Then this new factor was classified and its unvarying effects tabulated and fresh data added to the "laws of nature." One of the undisputed and universally accepted laws of electricity was that 2,000 volts would cause instant death when introduced into the human body. But the "laws of nature" as "fixed" in electricity had again to give away to the miracle-worker, Nikola Tesla, who allowed a current 200,000 of volts to be introduced into his body without inconvenience.

So on every hand we find these so-called "laws of nature" violated every day, without the claim being made that a special Providence has been invoked.

The inherent principles within and back of all effects are never changed, and in this respect we intuitively perceive a truth when we name God the Unchangeable—the error lies in our want of discrimination between effect and cause. We continually classify effect as cause, and are then astounded when a new situation changes the whole course of our calculations.

We are slow to learn that the phenomena of nature are the reflections of an inner world that rests upon ideas. We are in the hypnotic delusion that things—forms—are somehow creative. We see them come

and go in their fleeting show without stopping to consider their ephemeral character. We just take for granted that there is a Cause somewhere, but we are so absorbed with the getting of things in our possession that we do not take time to think about the origin.

That ideas have substance and creative power we take with a grain of salt. Who ever saw an idea or felt of its power? Surely no one who believes in the "inviolable laws of nature."

Yet even these sticklers for the reality of matter are forced to admit that just to the extent that they attenuate, and consequently make invisible that matter, does it increase in dynamic efficiency. This is illustrated in water, which has a certain force as a fluid, but which is increased many-fold when it is transformed into invisible steam. It may be put down as an axiom that the more volatile, elusive and intangible to the sense man a thing is, the greater is its power.

That the material world is but a reflection or symbol of the spiritual is taught in all the sacred cults of history. The Bible is full of it. Modern theology, with its assumed localities, heaven and hell, has been a good deal worried over the absence of any teaching about a future state in the Old Testament. This is also true of the New Testament, if we look for definite localities after death. Jesus located the kingdom of God "within you," and hell as "age-lasting" punishment. Thus we see that Bible writers were far superior to modern theologians in their understanding of the truths of existence. By them the spiritual and material were considered in their right relation, side by side, or one interior to the other, if location can be postulated at all.

Thus the powers of heaven are right here in our midst today just as they were with Elisha and his servant Gehazi. We have been taught that they are away off in some far-distant heaven, and in mentally

looking for them there we have failed to realize their presence in the room with us. We have also been taught that any intervention of these powers in our behalf was miraculous, and that "the day of miracles has passed." We are learning, however, that it has passed away only as we have withdrawn our faith from the spiritual and centered it in the material. The prophets and apostles believed in the power of God to help them in all things, and through this faith they awakened their spiritual natures until the world of causes became an active factor in their lives. They healed the sick, raised the dead, were released from prison in miraculous ways, and had hundreds of evidences of the power of the Omnipresent Spirit. Among people today are thousands who accept this teaching as beautiful, but they have no faith in the power of the invisible within. This is a wall of limitation and prevents the demonstration of invisible aid again and again.

We have to admit that God is no respecter of persons. What was done by man in one age can be done in another under similar conditions.

Jesus did more of these unusual things than any other character of history, although the Bible is not the only record of those who had these powers. Apollonius of Tyana, who lived at about the same time with Jesus was a miracle-worker. Lao Tze, the mystic of China, exceeded them both in his powers, according to his followers. And India has always been the chief center of the devotees of the supernatural.

These Indian adepts exist by the hundred today, and our literature is honeycombed with their exploits. It is fashionable to sneer at them, especially by those who are prodigiously ignorant of their history or the nature of their achievements. They have developed certain phases of mind, common to us all, but inert because of our ignorance. When we awaken to the

powers of the Higher Man within we shall all be miracle-workers.

Jesus Christ recognized that he was not an exceptional man, nor did he have superhuman abilities. He had simply recognized his place in the Godhead and developed powers in himself which are dormant within each one of us. He said, "Ye shall do these and greater."

If Jesus had been an exceptional creation or the possessor of powers not given to all men why should he claim that we should exceed him in the manipulation of these finer forces? Simply because he recognized the fact that we should understand more fully the scientific relation of mind and matter. He saw that it would eventually dawn upon man that he was related to both the within and without; that he is a creature with a conscious spiritual nature that needs but to be awakened in order to make itself manifest in the realm of effects. He knew that we would realize within ourselves these higher faculties and put them to use. This is the age he looked forward to, and we are the people he meant when he said, "Ye shall do greater things."

It is our privilege to recognize the Spirit within ourselves as one with the Spirit back of and within every atom of the universe. It is our right to take advantage of our God-like powers of dominion over the less conscious creations, and by our superior intelligence bring them forth to the light.

It is our duty as Sons of God to carry out in ultimate that which was ideally perceived by the Father. "The Father worketh hitherto, now I work." To know this we must recognize that we are Spirit and have powers that when developed and exercised will bring us into conscious touch with the whole universe, both visible and invisible. This is the first step, the ideal creation within our own world. The next step is to make these powers useful. This is

work. It is easy to catch sight of man's high estate at the mountain top, and, as we behold its sunlit peak, be filled with joy. Some people spend their time in erecting mental telescopes to view from afar this high mount of spirituality, but they scout the idea that it requires patient climbing, step by step, to get there.

When you developed the capacity to concentrate your mind in doing a problem in mathematics, or in mastering the intricacies of music, you found it necessary to drill your faculties to obey your will. As you progressed step by step in this drill, you found that you possessed a capacity for concentrated effort you never dreamed of. What was in the beginning a burdensome task became in time exceedingly easy. The demand upon your powers to attain certain ends was always met by the supply. You could not play a Mozart sonata at once, nor did you in the beginning see how you ever could, but when you had faithfully complied with the primary drills, the supreme execution came to you easily.

So it is with the interior faculties in man. They are there in embryo. They are the seeds from which will grow the great forest by proper cultivation.

You do not now see the way to bring these faculties into use. You did not see how your intellectual faculties were to be brought out when you were an ignorant child, but tutors were provided when you sought to know. "Seek and ye shall find. Knock and it shall be opened unto you." So you will find, when you seek to know how to develop your spiritual faculties, that a tutor has been provided on that plane. You may not be aware of his presence, but I assure you he is right now with you every one, patiently but hopefully waiting until you turn your attention in that direction, even the Spirit of Truth.

The Father does not want us to be eternally earning our bread by the sweat of our brow. There is an easier way, and man is a slave to his belief in labor



until he finds that way. You can find this easier way if you are willing to drop out of your mind some of the tanglewood of sense that hides it from your view.

First, you must have faith that there is such a way; next you must be willing to become a little child in seeking it. Obedience is the first requirement of a child at school, and so you will find that in this school of the Spirit, child-like obedience is required before even the first step can be taken.

Cleanse your mind of preconceived ideas on every subject, religious, educational, political, governmental, social, and mechanical; erase by one grand denial the whole tablet of your mentality.

If you are a Bible student and pride yourself on your knowledge of sacred history as a help into this spiritual understanding, be sure to cleanse your mind of this fallacy. Scholastic attainments are always a smoked glass to the spiritual seeker. Don't dwell on your knowledge of the letter. You will find it a delusion. The ignorant child of the Spirit will beat you into the kingdom of heaven every time.

Intellectual attainments are not in themselves of use in matters spiritual. They have their end in teaching the student how to command his faculties and bring them into subjection, but the facts relating to laws and things of time and space are rubbish in the new realm of Spirit. Don't pride yourself on these. Drop them out of your mind as quickly as you can, and be willing to commence anew in the school of the Higher Life. Say often, "I am meek and lowly in heart. I am led of the Spirit."

You can come into conscious touch with the Soul of things, and that Soul will do your bidding. Your word will find in this realm of the Soul its true home. There you will silently express a desire, and "while ye are yet speaking, I will answer," saith the Lord. There is no labor for man in this home of the Soul, as we understand labor. Activity is the normal con-

dition of man. He is miserable when not doing something, but it makes a great difference whether he works with his mind in a realm where to think is ecstasy, or whether he labors with his muscles and gets weary. It is true that all work, on whatever plane, can be made easy by the mind ascending into the spiritual faculties and doing all things in the name of the Lord. But it is our privilege to so closely identify our minds and thoughts with the soul of things that our needs will be supplied instantly and without any exertion except that of the mind.

“And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.”

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Human life as a whole moves and cannot help moving, towards the eternal ideal of perfection, only by each separate individual advancing towards his own personal and equally unlimited perfection.

What a dreadfully pernicious superstition is that under the influence of which men—neglecting the inward work upon themselves, which is the only thing really needed for their own and society's welfare, and also the one thing in which man has full power—direct all their strength towards arranging the life of others, which is beyond their power, and (for the attainment of this impossible aim) employ violent means, certainly evil and injurious to themselves and to others, and which more surely than anything else remove them both from their personal and from the general perfection!—*Leo Tolstoy*.

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Creeping into the lives of men everywhere is the thought that co-operation is better than competition—we need each other.—*Elbert Hubbard*.

## FROM "THE RAISING OF THE DAUGHTER OF JAIRUS"

It was night —

And, softly, o'er the Sea of Galilee,  
Danced the breeze-ridden ripples to the shore,  
Tipp'd with the silver sparkles of the moon.  
The breaking waves play'd low upon the beach  
Their constant music, but the air beside  
Was still as starlight, and the Saviour's voice,  
In it's rich cadences unearthly sweet,  
Seem'd like some just-born harmony in the air,  
Waked by the power of wisdom. On a rock,  
With the broad moonlight falling on his brow,  
He stood and taught the people.

\* \* \* \*

Suddenly,

As on his words entrancedly they hung,  
The crowd divided, and among them stood  
Jairus the Ruler. With his flowing robe  
Gather'd in haste about his loins, he came,  
And fixed his eyes on Jesus. Closer drew  
The twelve disciples to their Master's side;  
And silently the people shrunk away,  
And left the haughty Ruler in the midst,  
Alone.

A moment longer on the face  
Of the meek Nazarene he kept his gaze,  
And, as the twelve look'd on him, by the light  
Of the clear moon they saw a glistening tear  
Steal to his silver beard; and drawing nigh  
Unto the Saviour's feet, he took the hem  
Of his coarse mantel, and with trembling hands  
Press'd it upon his lids, and murmur'd low,  
"Master! my daughter!"— . . . .

\* \* \* \*

With hushing steps

He trod the winding stair; but ere he touch'd —  
The latchet, from within a whisper came,  
"Trouble the Master not—for she is dead!"  
And his faint hand fell nerveless at his side,  
And his steps falter'd, and his broken voice  
Choked in its utterance; but a gentle hand  
Was laid upon his arm, and in his ear  
The Saviour's voice sank thrillingly and low,  
"She is not dead; but sleepeth."

\* \* \* \*

The Saviour raised

Her hand from off her bosom, and spread out  
The snowy fingers in his palm, and said,  
"Maiden! Arise!"— and suddenly a flush  
Shot o'er her forehead, and along her lips  
And through her cheeks the rallied color ran;  
And the still outline of her graceful form  
Stirr'd in the linen vesture; and she clasped  
The Saviour's hand, and fixing her dark eyes  
Full on his beaming countenance — arose!

—Nathaniel Parker Willis.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

**UNITY** is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together we make a rate of \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI.

## CLASS THOUGHT

SEPTEMBER 20 TO OCTOBER 20  
HELD DAILY AT 9 P. M.

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*Love of God so pure and changeless;  
Life of Christ so rich and free;  
Grace of God so strong and boundless,  
Magnify them all in me.*

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## PROSPERITY THOUGHT

SEPTEMBER 20 TO OCTOBER 20  
HELD DAILY AT 12 M.

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*I believe in the everywhere abundance of  
my good.*

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## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity**

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*These extracts represent the general trend of the  
doctrine taught at this Center, and they will be helpful  
to all who are under instruction or treatment :*

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You will find life's problems much easier to solve, if you will let go of the old idea of a chastening God, and look upon God as the living, loving Father leading and guiding you tenderly, that you may not bruise your heel. God is constantly leading us from darkness into light; he never forces his Love and Light upon any of us; only step by step can he lead us as we let go of our own self-sufficiency and wilfulness. What does it mean to you, when you in loving trust turn to the Father within, saying, "Thy will be done?" What would your attitude of mind be if your son should come to you and say, "Mother,

I gladly and willingly desire to do your will?" Would you feel like chastening him? We think not. Long before he turned to you for advice, your love had gone out to him, trying to help and guide him. God's love is immeasurably greater than man's.



There is in each a consciousness of the Divine, the unity with God that makes life possible. When this consciousness is dormant the mind accepts the race estimate of things, and suffering in one or another form comes. If the activities are directed in the right way, the Divine consciousness is aroused, and the spiritual forces are loosed that they may cast out the intruders and install the true ideas of life. This process is healing. The aim of the spiritual physician is to establish the spiritual activities, to reveal the truth that life is in God, co-ordinate and co-existent with God. This sets the patient on a rational basis of understanding and shows him his responsibility in bringing about the desired change.



Your attitude toward your son should be characterized in the words, "I judge not." We must release all persons from obedience to our desires and judgments, and fully commit them to the wisdom of the Spirit in them. God makes us responsible for our individual lives, but he gives us no right over the affairs of another. All that we are safe in doing is to affirm Divine guidance for our friends, and be very sure that our idea of Divine guidance does not color our thoughts with the subtle strength of suggestion as to the form that guidance should take.



God, who created you, created your supply; he did not provide merely enough for your living; he brought to you all the infinite riches of his universe. He has set you in the midst of this universe of good,

and has given unto you the power to take the amount and the nature that you desire.



Death is the wages of sin. Why should you expect and desire to reap sin's wages? Claim your Christ righteousness and life. Center your faith in Jesus Christ as your way here and now to higher, fuller realization of life, instead of giving that credit to death. You will be disappointed so long as you think anything but Christ, the Life, is your way to life.



You have seen that no justice can be expected of the natural man. Let that pass and fix your faith steadily in the Infinite Justice. Do not strive to overcome the wrong and injustice about you by the laws made by the natural, unjust man, but declare the Divine Law continually. Refuse to let yourself know or think anything about any other than that Law, and make yourself so positive in the consciousness of it and its sure fulfillment that right and justice will prevail. While you ascribe power to the error side it will have the power you give it. Ascribe *all* power to God—to the Divine Law, and swift justice will result from your strong, positive faith in the right.



A correspondent, citing the use of soaps and other cleansing agents, asks why medicines applied as an internal purifier, are not as legitimate as the use of the first named articles.

In answering your question, we would say that the vital point is covered in your statement that all is spiritual, and that we cannot get away from God. This fact borne in mind places the body on a basis of spirituality where it does not sicken, and there is not need of even so much as making an affirmation for health, for health is the condition of spiritual thought.

The weak point in your position is that your conclusion justifies the use of drugs for the restoration of harmony. This ministers to the manifest by the use of the manifest, and it takes a double application of understanding to see Spirit, it takes a double convincing to get the result. The exterior of the body is more in contact with outside objects, and is more subject to the necessity for cleansing. However, we should not conclude that we will always find it necessary to use soap and water for cleansing; man has dominion over all things, and as fast as he learns to assert and exercise dominion he is able to give up the forms by which he has hitherto accomplished an end, and to rely more upon the unmanifest to correct and preserve the manifest. A pure mind makes a pure body. When the mind is pure to the point of its original essence its manifestations will be like it and no cleansing agent will be necessary.

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Next to the sunlight of heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, but cannot express, and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth—*Churchman*.

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To hear the pessimist one would think civilization had bivouacked in the middle ages, and had not had marching orders since.—*Helen Keller*.



## QUESTIONS AND ANSWERS

We have five children and my wife is pregnant again. Now, when I suggest sexual indulgence, she gets raving mad, and even threatens to take her own life, rather than go through childbirth again. Is it right for us to indulge in nature as before stated?—\*.\*

We have sent you a marked copy of the August number of UNITY (page 98) which will give some light on the question in your letter. We are also sending "A Talk to Men," which will be helpful in this matter. Many women go crazy from the enforced abuse of their bodies, which is always worse to endure while they are pregnant. The delicate organs suffer more from their misuse at that time; besides it is then that the child is marked with lust, and comes into the world with that burden to overcome.

We trust you will give the matter careful consideration, and free your wife from the necessity of enduring what is revolting to her.

When people take up the study of Truth a change goes on in them. They can no longer indulge in sensuality as they could when they were wholly given up to sense-consciousness. The Spirit begins to work for their upliftment into spiritual consciousness, and they are wise who work willingly with the Spirit and let go of the old ways when the Spirit says, "Come up higher."

A good thought to hold is:

"Christ hath made me free from the desires of sense, and I am pure with the purity of the Spirit. My body is now consecrated to God and its members are now instruments of righteousness. I am satisfied with Spirit."

We shall be glad to help you in every way that we can while you are becoming established in the Christ consciousness of purity.

The above is not a matter for condemnation; it calls for the compassionate Christ help. Man as well

as woman suffers the effects of efforts to get satisfaction in sense ways, and both need the freedom which only the Truth can give.

Every act is characterized by the motive back of it. Jesus said to those who would have stoned the woman, "He that is without sin among you, let him cast the first stone." By this saying they were convinced that they were not free from the same sin they condemned in the woman. They too, led the sense life. When the motive is the same in different people, the act must be the same in all. So when the motive is sense gratification, it makes no difference whether that satisfaction is sought under conditions that are considered respectable or not respectable ; the deed is whatever the motive makes it.

Those who are most reckless in seeking sex-satisfaction are sometimes likened to animals, but this is hardly fair to the animals. Among most animals the female is let entirely alone except for the bringing forth of off-spring. She is never bothered by the male while she is carrying her young.

—O—

I wish you would explain this passage:

"I make peace and I create evil. I, the Lord, do all these things." (Isa. 45:7).

What I want to know is, if this is opposed to the thought that God is "the giver of every good and perfect gift," and that all he makes and sends us is good only.—\*.\*

It is also written, "Thou art of purer eyes than to behold evil and cannot look on iniquity."—Hab. 1:13.

"Doth a fountain send forth sweet water and bitter?" James 3:11.

"And God saw everything that he had made, and behold, it was very good." Gen. 1:31.

"A good tree cannot bring forth evil fruit." "By their fruits ye shall know them." Matt. 7:18, 20.

These quotations are in direct rebuttal of the one given above in Isaiah and sustain the logical conclusion

of every thinking mind that God, being good, cannot be the author of evil.

The Scripture was written by men and has been translated, and interpolated and fixed up to suit all kinds of minds, and all kinds of creeds and doctrines. It should therefore be read in spiritual understanding, and not from the letter as authority. If good is the one reality, evil must be an unreality. Test the Scripture by the light of the Spirit of Truth always present in you and with you. "When he the Spirit of Truth is come he will guide you into all Truth."

—O—

I would like the following taken from the last issue of UNITY expounded more fully. Unknown to myself and certainly unintentionally, I must be at fault in the respect here pointed out: "New Thought and science, and everything else, meet their time of failure when studied and applied from the personal standpoint. Your whole lesson is, deny self, and recognize the Christ within you."

When this paragraph was printed we thought of enlarging upon it, but considered that the mere suggestion of the Truth might do more good than any attempt at an explanation, because those who received the thought might work it out for themselves in meditation, and arrive at an understanding better than by reading an explanation. It is a matter which is difficult to explain. Man is so identified with the personal consciousness that only by spiritual discernment can he know when he is trying to apply Truth from the personal standpoint.

It is better to apply Truth even from the personal, than not to apply it at all, because the effort made brings about experiences that help reveal to man that he is selfishly applying the Law.

Letting go of self cannot all be done at once. It is a daily work — a daily dying to self and living unto Christ. Therefore one should not condemn himself if he finds that he is working in the personal, but should be thankful for the revelation when it comes and will-

ingly let go when he does see the light. This subject is discussed in "Christian Healing," the new book by Mr. Fillmore in the chapter, "Ye Must be Born Again!"

—O—

I cannot keep household pets. I love to have them, but for some reason that I cannot understand, they are taken away from me. Is there any way you can show me where I err?— \* \*

Household pets are negative mentalities, and for this reason are subject to the adverse emanations of of the mind, particularly in its subconscious activities.

You should guard against giving them an overdose of affection. The animal creation has its distinct place in the universe, and it must not be confused with the higher orders of manifestation. It is unwise to hold an animal in an attitude that suggests the human; the result of such treatment is that it is disquieted in its own state, as it is not fitted to the human plane. This creates confusion and disturbance.

The treatment of animals on the part of women who love the lesser intelligences is that of a soul-forcing, which is extremely unkind. The intelligence that builds the animal form should not be enticed from its proper sphere by over-petting or by the bestowal of attention such as is properly given to a child. God has given the animal its own order of life, its own method of caring for its young and its own means of self-preservation. These should not be disturbed by a tenderness which lavishes itself in coddling.

—O—

In your issue of UNITY for March 1909, page 180, you state as follows: "The reason that you feel devitalized after treating others is, that you do not first get your consciousness with the Father but make your treatments too much from the personal instead of the Universal. Christ ever did by word and act and thought from abundant knowledge, recognize God as the Source of all that is life. He was God while on earth, entirely God in his real entity, in that he was "All Good." Yet it is clearly stated that when the woman who had an issue of blood touched him in

the crowd, "He perceived that virtue had gone out of him." How does your statement stand in the light of this fact? Christ was himself unconscious as regards what are generally termed natural senses were concerned, that anyone had touched him purposely, and his question "Who touched me?" clearly demonstrated this. Hence any state that pertained in himself after and as the result of that touch can not be attributed to any conscious state nor yet to a lack of conscious oneness. The word "virtue" used in this connection has been generally interpreted vitality. Question: Does not labor whether of body, mind or spirit entail a reduction of vital force as far as the body is concerned temporarily at least, and does not the fact that Christ, himself, felt the need of rest after toil as much as any one of us, clearly demonstrate the duality of our existence, and the interdependence of body and spirit? Hence we are not blamable, if, after work we should grow tired and come to the point of needing rest: and it must ever be so even though we attain to the perfection of Christ himself it would appear, while we are here and are subject to laws that seem so impartial. Christ was an hungered—not in the Spirit surely. Christ's body was so tired that he slept amidst the tempest.

On page 179 you denounce the eating of anything that entails the taking of life, and while it must always seem to us that to take the life of any creature requires that the brute in man must come to the fore, it must yet be remembered that Christ, himself, was contributing to the death of a great draught of fishes and also that he prepared fish for food (as an example of his providence for his own without their care to the neglect of their more important duties) and probably also partook of it himself. He also fed the 5,000 on fish, and his disciples in the light of his personal teaching and example, ate, and advised others to eat whatsoever they found in the shambles. This is rather a long letter to ask for your space to print, but I hope that you will be able to find room for it with your reply for which I shall look forward.—W. F. J.

Jesus "took on himself the likeness of sinful flesh" that he might overcome its limitations and lead men out of the bondage of sense. That was the meaning and purpose of his life. This being true, we are not surprised to find that he was "weary" and "hungered" and that he felt other weaknesses of the mortal, while he had not yet fully overcome. He did not experience these things that we might keep on experiencing them, but that we might be free from them.

One will never rise above them while he holds himself in them.

Man in reality is not dual. Jesus came to do away with the belief in duality and to make atonement or at-one-ment — “to make of twain one new man, so making peace.”

There is no blame to one who feels the need of rest, but he is without excuse if he holds himself in that condition and refuses to come to him in whom is rest eternal. There is no weariness in Spirit, and one who continually identifies himself with Spirit will come into the realization of the rest promised the children of God. Metaphysicians who regularly treat themselves when tired find that they are quickly and easily rested. This treatment consists in affirming their identity with the one life through Jesus Christ and consciously accepting him according to the promise, “Come unto me all ye that labor and are heavy laden and I will give you rest.”

Jesus said to his disciples, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the Spirit of Truth is come, he will guide you into all Truth.” “Suffer it to be so now” was his attitude in many things. His mission meant much more than men in his day, or even his disciples could understand. It meant a complete transformation of not only man but the whole earth. He knew this complete change could not take place in a few short years, but was a gradual unfoldment of man’s consciousness from ignorance and error into the light of the Christ consciousness. We should therefore be continually open, willing to be led by the Spirit of Truth into all Truth, which, of course, includes “the many things” Jesus did not teach his disciples. If one holds himself back by refusing to consider anything which was not revealed in Jesus’ time, he retards his growth. He does not know what he may miss by such an attitude. He is sure to miss a great deal.

The prophecies clearly show that the time is coming when "nothing shall hurt nor destroy in all my holy mountain." Such a time could never come if men forever persisted in hurting and destroying to get food.

The whole trend of your letter is to hold men in the limitations of the past.

We trust you will consider this, and open yourself to the Spirit of Truth which will lead you into all Truth, and away from the imperfect and partial understanding of past ages.

—O—

"I feel like giving them a piece of my mind. What would you do?"

If in "giving a piece of your mind," to your friends you would be very prayerful and make it the Christ-mind, you would be doing them the good which you should always do those of whom you think and to whom you speak.

There is just one thing to be done under such circumstances, and that is to commit your friends to the love of Spirit, and go about your ways as if everything were right, *as it is*. There is fulness of good for you and for them. Recognize this, but do not claim that this good must come in a certain way.

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Trust thyself: every heart vibrates to that iron string. Accept the place the Divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.— *Emerson*.

# BIBLE LESSONS

By CHARLES FILLMORE.



## Lesson 12 — September 19.

### Review

GOLDEN TEXT—*So mightily grew the word of the Lord and prevailed.*—Acts 19:20.

The metaphysician should break the prevalent mental habit of retrospection, hence he does not review the past. This should be carried into every department of thought. The "good old days" are all right for those who liked that sort of thing, but for those who have caught sight of the glorious *now* there is no sighing for the past nor regret over its waning glories. The present is vital with living energies, and has in its keeping undreamed of possibilities for those who will grasp it and throw all the force of their minds into the declaration of their now present capacities to achieve all the desires of their hearts. He who has learned the dynamic power of his super-conscious mind never wastes any time in grieving over wasted opportunities, nor does he ever lose a single volt of energy in thinking about past pleasures.

It may be that the past has its lesson for the future act, but this holds good for those only who square their lives by experience. The spiritually minded drops all that binds him to tradition and precedent; they are of the earth while his life is henceforth to be cast in spiritual ways, that is in the consciousness of the Absolute. We are already in eternity. Time is a mortal concept. To the man who has this understanding, the Eternal Now is a reality,



and he lives, moves and has his being in it. He is not limited by thoughts of the past or of the future, but is free in the consciousness that he is the Son of God, one with the Father. "If the Son shall make you free, ye shall be free indeed."

It is safe to lay down a rule that you will not talk about the past. You are Spirit, and you never had a past. You are I AM and both the past and the future are concentrated in your *now*. You were never born; you will never die. You had no beginning; you will have no ending. These statements are absolutely true of the Spirit, whose "image and likeness" you are. Then why not "walk after the Spirit?" If you talk about your physical birth, your age, your childhood and youth, you are gluing yourself to those conditions and will be bound to them until you rise up and deny them. Let go absolutely of all past recollections. Cast them as completely out of your mind as you did the water from the bowl in which you took your morning bath. Whether they have been good or ill it matters not. The consciousness must be cleansed of all its memories before the "mind of Christ" can find a resting place in it.

Many people have trouble in concentrating their attention and ask why. The cause can usually be found in this realm of mind overburdened with useless memories. Thoughts occupy space, are alive and have a certain amount of intelligence. If you have not denied away the remembrances of the past, all of its thoughts are waiting recognition in your subjective consciousness, and when you go into the silence they come up by companies and by regiments and "speak their little piece." "One thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Before Abraham was I AM."

**Lesson 13 — September 26**

TEMPERANCE LESSON — Prov. 23:29:35.

Who hath woe? who hath sorrow? who hath  
contentions? who hath complaining? who  
hath wounds without cause? who hath  
redness of eyes? They that tarry  
long at the wine; they that go  
to seek out mixed wine.

Look not thou upon the  
wine when it is red,  
when it giveth  
its color  
in the  
cup,  
when it goeth  
down  
smooth-  
ly; at the  
last it biteth  
like a serpent, and  
stingeth like an adder.

GOLDEN TEXT — *Wine is a mocker, strong drink a  
brawler; And whosoever erreth thereby is not wise.*—  
Prov. 20:1.

To desire to be instructed by God is the first step  
in exalting the Inner Scribe. The sincere desire of the  
heart is always fulfilled by the Divine Law. All the  
woes of humanity have their root in disregarded law.  
Man has many factors to deal with in his "garden."  
The most "subtle" is the "serpent," or sense conscious-  
ness. It is not evil, as we have been taught, and there  
is no warrant for such interpretation. The allegory  
of 3rd Genesis plainly teaches that sensation is a blind  
force, and should not be regarded as a source of wis-  
dom. In its right relation the serpent stands upright  
on its tail and forms the connecting link between the

swift vibratory forces of the spirit and the slow vibrations of the flesh. "As Moses lifted up the serpent in the wilderness so must the son of man be lifted up." In the body the spinal cord is the seat of sensation, "the tree in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree" which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system, and is the connecting link between the mind and the body. When desire for sensation leads man to dissipate this precious "fruit" of the "tree" in his earthly garden the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness. Man feels a lack, he is "naked." Sensation is no longer a heavenly ecstasy but a fleshly sex vibration. It crawls on its "belly" and eats "dust" all the days of its life. That is its functions in the driest, most lifeless part of man's being.

Yet sensation is a Divine creation, it is part of the Lord God's formation, and must find expression somewhere in the consciousness. This brings us to the root cause of that appetite which craves stimulants and goes to excess in seeking satisfaction in eating and drinking. The cause is plain to be seen when we understand the anatomy of mind and body. Sensation is seeking satisfaction through the appetites. Through listening to this serpent of sense man becomes sexually insane, a glutton and a drunkard.

The remedy is, turn away from the lusts of the flesh and seek God. Take up the problem from its mental standpoint. Sensation is a mental quality. It can be satisfied only by cultivating the spiritual side of your nature. If you are a sexual drunkard, deny the power of this ungodly lust over you. Pray for the help to overcome, then affirm your own power and spiritual dominion over all the "beasts of the field" in

your "garden." When you have gotten the mastery of the sexual intemperance you will find the conquest of appetite easy. Simply deny all desire for material stimulants and affirm that you are satisfied with the stimulant of the Spirit. Whenever the desire for the material stimulant manifests itself say to it "You are nothing. You have no power over me or anybody else. I am Spirit, and I am wholly satisfied by the great flood of spiritual life that now fills my being."

(Coffee, tea and tobacco drunkards are included in above, and should apply the same remedy.)

### Lesson 1 — October 3

PAUL A PRISONER — THE ARREST — Acts 21:17-22:29

Print Acts 21:27-39.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple stirred up all the multitude, and laid hands on him.

28 Crying out ye men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd;

36 For the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39 But Paul said, I am Jew, of Tarsus in Cilicia, a citizen of no mean city : and I beseech thee, give me leave to speak unto the people.

**GOLDEN TEXT** — *Suffer hardship with me, as a soldier of Jesus Christ*— 11. Tim. 2:3.

According to the history recorded in Acts, Paul and his companions had gone to Jerusalem bearing the gifts from the Gentile churches to the mother church. Although Paul had become a Christian he maintained that he was a Jew and was entitled to certain privileges, which he argued were allowed to Gentiles by the Jewish law. He taught that the forms of the law, such as circumcision, could not save one, not even a Jew, but only faith in the Lord Jesus. To the Jews this doctrine seemed to do away with the very foundation of the Jewish church and its end would be the loss of their prestige as the "elect" of God. As result of his open advocacy of these doctrines Paul was odious to the orthodox Jews and they were watching an opportunity to openly accuse him of heresy, or some infringement of the Jewish ritual.

Anyone could enter the outer court of the Gentiles in the great Temple, but the enclosures separated from this by the "middle wall of partition," was sacred to Jews alone and no Gentile could enter under pain of death. Some Jews from the region of Ephesus, who evidently knew Paul, saw him in the inner court and claimed that he had brought a Gentile with him. They set up the cry described in verse 28 and dragged Paul down into the Court of the Gentiles, where they tried to kill him, and where he was rescued by the Roman soldiers. The chief Captain took him to be a certain Egyptian who had a short time before this gathered a large body of discontented Jews on Mount Olivet, proclaiming himself the Messiah, and that the walls of Jerusalem would fall at his word. Josephus mentions him and that he was driven into the wilderness by Felix.

The Roman soldiers were preparing to torture Paul with a view of making him confess. While they were binding him he quietly asked the officer if it was lawful for them to scourge a Roman citizen uncondemned. The preparations were immediately stopped, the commander was called, and learning that Paul was a free born Roman citizen, he stayed the proceedings pending further inquiries. The claim of Roman citizenship was instantly allowed. There was no fear of imposture in such a case; the assertion, if false, was punishable with death.

All this represents the tenacity of religious ideas and how hard it is to get free from the church to which one has become a convert. Paul believed that he could show the Jews by argument that he was right in his broader interpretation of the law. Here is where he was not wise. Religious partisans do not argue, they dogmatize. What they have been taught is their authority and they are not open to reason or logic. Hence, to argue with one bound mentally in some religious sect, creates antagonism and anger, and history proves that the heretic was never allowed to argue his case,—his destruction was instantly demanded.

The blind zeal that imagines it must defend the Truth has killed in the most barbarous ways unnumbered thousands of innocent people, and the destruction still goes on even among those who claim the freedom of modern enlightenment and civilization. When religious zealots scare their students and patients by telling them that all other cults who practice spiritual healing are "hypnotists" and "mesmerists," and their literature "gross error," and that it must be burned at once, we are forced to conclude that the "generation of Jews" which Jesus mentioned, has not passed away. Although Paul might be here in our midst preaching the universality of the Law, he would again be cast out of the temple and the cry "kill him" be set up by religious bigots, and the attempt to

destroy him be as violent in mental dynamics as it was in physical on that day in Jerusalem.

## Lesson 2 — October 10

PAUL A PRISONER — THE PLOT — Acts 22:30-23:35.

Print Acts 23:11-22.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty that made this conspiracy.

14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near are ready to slay him.

16 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul.

17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him.

18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.

19 And the chief captain took him by the hand, and going aside asked him privately. What is it that thou hast to tell me?

20 And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire something more exactly concerning him.

21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.

22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

GOLDEN TEXT — *I will say of Jehovah: He is my refuge and my fortress; My God in whom I trust.*— Ps. 91:2.

Christians are sustained in their dark hours by the Lord. In Paul's time of great trial and danger "the Lord stood by him and said, Be of good cheer." Paul was seemingly surrounded by enemies who were banded together for the purpose of killing him, but

there was a higher power working for his safety. He may have made mistakes, and he may have been obstinate in his insistence upon going to Jerusalem in the face of the warning of the Holy Spirit, but this did not prevent the Lord from protecting him.

It is a blessed assurance, this knowledge that whatever our mistakes the Lord is helping us, when we are sincere in our efforts to do the work of the Spirit. There are periods of mental darkness when sight is clouded and the thoughts mixed and uncertain. This is the coming to the surface of some subconscious condition, and while it is going through spiritual purification the understanding is opaque. It was in such a state that Paul's desire to go to Jerusalem took possession of him. That determined persistence in carrying out his plans was an excellent quality, but in this case it got the wrong cue. When we have some strong point in character we have to watch it in order to keep it from pushing us forward in ways that are not the will of the Spirit.

A Christian should never have hard experiences. If the Lord is your guide and counsellor, and he is all wise, why should anything come into your life that you call hard? Only through your ignorance or disobedience can such a thing be possible. "He shall give his angels charge concerning thee, lest thou dash thy foot against a stone." When the angels or messengers of the Lord are received and trusted the faithful disciple has all material obstructions removed. There are no hard experiences in your path if you are spiritually wise and obedient. Every hard thing that comes to us is the result of not understanding the law of Divine Mind.

These so-called earthly lives are of that character because we do not open our eyes to the spiritual realities all around us. "In him we live, move and have our being." God is right here and his kingdom is in our midst. This, Jesus realized when the scribe



said to him, "Of a truth, Master, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices." "And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the Kingdom of God."

### Lesson 3 — October 17

PAUL A PRISONER — BEFORE FELIX—Acts 24:10-27.

10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence:

11 Seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem:

12 And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13 Neither can they prove to thee the things whereof they now accuse me.

14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:

15 Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16 Herein do I also exercise myself to have a conscience void of offence toward God and men alway.

17 Now after some years I came to bring alms to my nation, and offerings:

18 Amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia,

19 Who ought to have been here before thee, and to make accusation, if they had aught against me.

20 Or else let these men themselves say what wrong-doing they found; when I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

23 And he gave order to the centurion and that he should be kept in charge, should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess and sent for Paul, and heard him concerning the faith in Christ Jesus.

25 And as he reasoned of righteousness and temperance, and the judgment to come, Felix was terrified, and answered, Go thy way for this time ; and when I have a convenient season, I will call thee unto me.

26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

GOLDEN TEXT — *Herein do I also exercise myself, to have a conscience void of offence toward God, and men alway.*—Acts 24:16.

Paul wrote in Romans 6:16, "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey." In claiming the protection of Roman citizenship, when he was arrested, Paul found the truth here stated exemplified in his experience. He gave his case to the Romans and took it out of the hands of God. The result of his servitude is shown in the years of imprisonment which he had to endure. When he and Silas were in prison and prayed and sang psalms, the doors were opened and they were immediately set free. That was whole-hearted dependence, and the results show what powerful agencies were brought to bear as a result of that concentration.

Nearly every follower of the Christ has to meet this temptation to call upon the temporal law in times of great trial. It is difficult to decide just how to act in certain cases where the justice of the cause seems so clear under the law of the land. It seems almost fanatical to stand by the law of the Spirit and do nothing in a temporal way, when the mortal way is so plain and easy. But the "law's delay" is proverbial. A lady had this experience: Her father's estate was unjustly claimed by imposters. The claim was so preposterous that she supposed the court would, at the very first hearing, dismiss the suit which had been instituted with apparently no foundation. But she

was kept in court for fifteen years and the whole estate swallowed up. She was a nervous wreck also, the result of strain and indignation. She said it would have been far better had she given them the whole property in the beginning. Jesus said "It any man would go to law with thee, and take away thy coat, let him have thy cloak also."

It is absolutely impossible for man to be set free from the hard conditions that bind him by appealing to temporal helps. All the ills that beset us have their origin in the mind. There is no other source, and we must go to that source to make permanent adjustment. If we are not getting our rights it is because we are not declaring God our advocate. The daily press again and again proclaims a discovery that is a sure cure for this or that disease, but as the days go by we hear no more of it; the material remedy did not do the work. It will always be so. The belief that matter can heal matter is absurd. Mind moves matter and the moulding power of the world will be found only in mind.

Paul was a good advocate and pleaded his cause eloquently, but the wiley Felix said "Go thy way for this time; when I have a convenient season I will call for thee." Paul was put off in this way for two years, then transferred to Rome, where his imprisonment was continued.

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I no longer resist consciously or subconsciously, the descent of the Holy Spirit into my soul and body. I am submissive to the infinite law, and I rest painless and peaceful.

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"Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

# THE FAMILY

## HARMONY IN THE HOME

Edited by MYRTLE FILLMORE

### WHEN WE THINK

BESSIE EVANS PETTINGER

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

Ignorance is the root of all trouble, and ignorance is not so much a matter of education, as of carelessness and thoughtlessness. If by thinking we can lessen our woes, let us, then, by all means, *think*.

How many people who are trying to live according to New Thought principles forget that these principles are based upon good, sound, common, or rather, uncommon sense; that a good working brain is needed in conjunction with the subconscious forces, before we are ready to "present our bodies a *living* sacrifice, holy, acceptable unto God," instead of the poor, weak, one-sided creatures some of us are?

How many of us continue the breaking of nature's laws and wonder why our silent treatments are of so little force in removing our aches and pains? We suffer in profound piety, feeling that God is certainly pleased with us for enduring the misery with which he inflicted us.

A little thinking would show that all parts of our being must work together, if good would come to us; and that an ache or a pain is but a warning that some law, or laws are being broken, and not a punishment to appease the wrath of God.

A worn-out mother closes her eyes, and during the silent moment her headache leaves her; but when a half hour later it returns with renewed torture, she loses faith in the treatment, because she fails to remember that no permanent cure can be effected without removing the *cause* of the pain; she has forgotten that the pies, cakes and puddings, the over-laden dinner table, and the frills and ruffles of the children's clothes are all quite unnecessary.

She knows, if she would think about it, that these unnecessary duties are over-taxing her physical strength, and wearing upon the nerves of herself and her family. She knows what a saving of money, time and vitality there would be if a simple, plain diet was provided; she knows that such a diet would establish for her family quieter nerves, which in turn would react upon her own; that her squandered energy should be devoted to the care and companionship of her children and husband who look to her for their inspiration and comfort. Yes, she knows all this, if she would only stop to think about it, but she won't; she would rather doubt the silent treatment and keep her headache; she would rather box Jimmie's ears, a sure sign of over-strained nerves, than think out the cause of her troubles.

"I've tried thought treatment on my feet, but five minutes afterward they hurt as bad as ever," said a young girl.

"Have you changed the style of your shoes?" asked a friend, adding, "You know a corn is merely nature's warning that your shoes do not fit the shape of your feet."

"But I've had this corn ever since I was a child," said the girl.

"Then you must have started in with the wrong shape of shoe. Find what will fit your foot, and then use the thought treatment to remove the corn."

"That's a good idea, I never thought of it before,"

was the reply. Of course she never thought of it before, else she wouldn't be suffering with her feet.

A young mother handed her cross, fretful baby to its nurse, saying, "I don't know what's the matter with that child! I do wish he would keep quiet, for his crying makes me so nervous I could fly, and my back aches so I can hardly endure it. I've been repeating the words of a thought treatment all morning, but the minute I stop saying it, my back aches worse than ever."

"If I was you, ma'am, I'd take off them high heeled shoes of your'n. They throw the spine out of place, and will be the cause of a lot worse things than a backache. It's your feeling bad makes the poor baby cross and troublesome. Take off them shoes, run about the house in your bare feet, then lie down and say over them words, and the good God will take away the pain, and give you and your baby peace; but he won't do it so long as you abuse the body he gave you."

The mother had studied anatomy at college, she knew how delicate a member was the spine, and how its injury would affect her whole body. She knew into what an unnatural position high heels threw the body; she knew how the mother's condition regulated that of the nursing child, but she never thought about it. Here was an educated, ignorant mother; and a wise, uneducated nurse.

A woman, suffering from a complication of diseases, found in the Silence the key to her troubles in dress reform. She thought the matter over carefully, then she burned her corset stays and hair switch. She made her clothing pretty and becoming, even stylish, but it all hung from her shoulders, and was drawn in at the waist with a soft silken cord or girdle, instead of the stiff rubber or leather belt. Her shoes and hats were comfortable, rather than modish.

At first she experienced some discomfort; the

muscles of her body, grown flabby through years of unneeded support, and unused strength, refused to work properly. But she breathed long and deep of God's life-giving air, she gave to her body thoughts of strength and power, and as a result she was well.

She ceased to have spells of despondency; she lost her apathy and listlessness; she could walk miles and feel invigoration in the exercise; her appetite increased and her digestion grew perfect. Once more she took up her pen, which so long had been idle, and success came with her cheerfulness.

Optimism supplanted pessimism, and life became fruitful to herself and others.

These blessings were added unto her, not because she was more earnest and sincere in her devotions than others less fortunate, but because she entered the Silence, searching for the cause of her indisposition, rather than for immediate relief.

One man gave up his morning bath because it seemed to rob him of his strength; to make his skin parched and dry, and cause it to break out in red spots. Another man thought upon the subject — he knew that the cells of the body are supplied with oil, which not only nourishes, but keeps clean the skin. He knew that the alkali of the soap dissolves and carries away the oil, leaving the pores of the skin open and unprotected from dirt and irritation. He knew that nature, if given the chance, will always renew, though at the expense of the strength of the whole body.

As a result of his thought he enjoyed his morning bath, but discarded the soap, and experience taught him that he was cleaner without the soap than with it; and the money he saved, bought him a shower bath.

Great troubles grow from small causes; domestic storms are usually the result of numerous little storm clouds, gathering force and breaking suddenly, overcharged by some slight deed or trivial speech.

Alone in the Silence we can straighten out every crooked way, and bring into harmony every discord, renew our bodies and turn fortune our way. Yes, surely! for no soul earnestly seeking for light was ever denied it; but what waste energy is utilized in making right that which should never have been made wrong!

Had we thought, as we should have done, before stirring up this domestic strife, and used the common sense with which we were endowed, we need not have gone back to make up lost ground, but have marched rapidly on toward the "city of our Desires."

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## WOMAN

MRS. CHARLES SMITH LEE

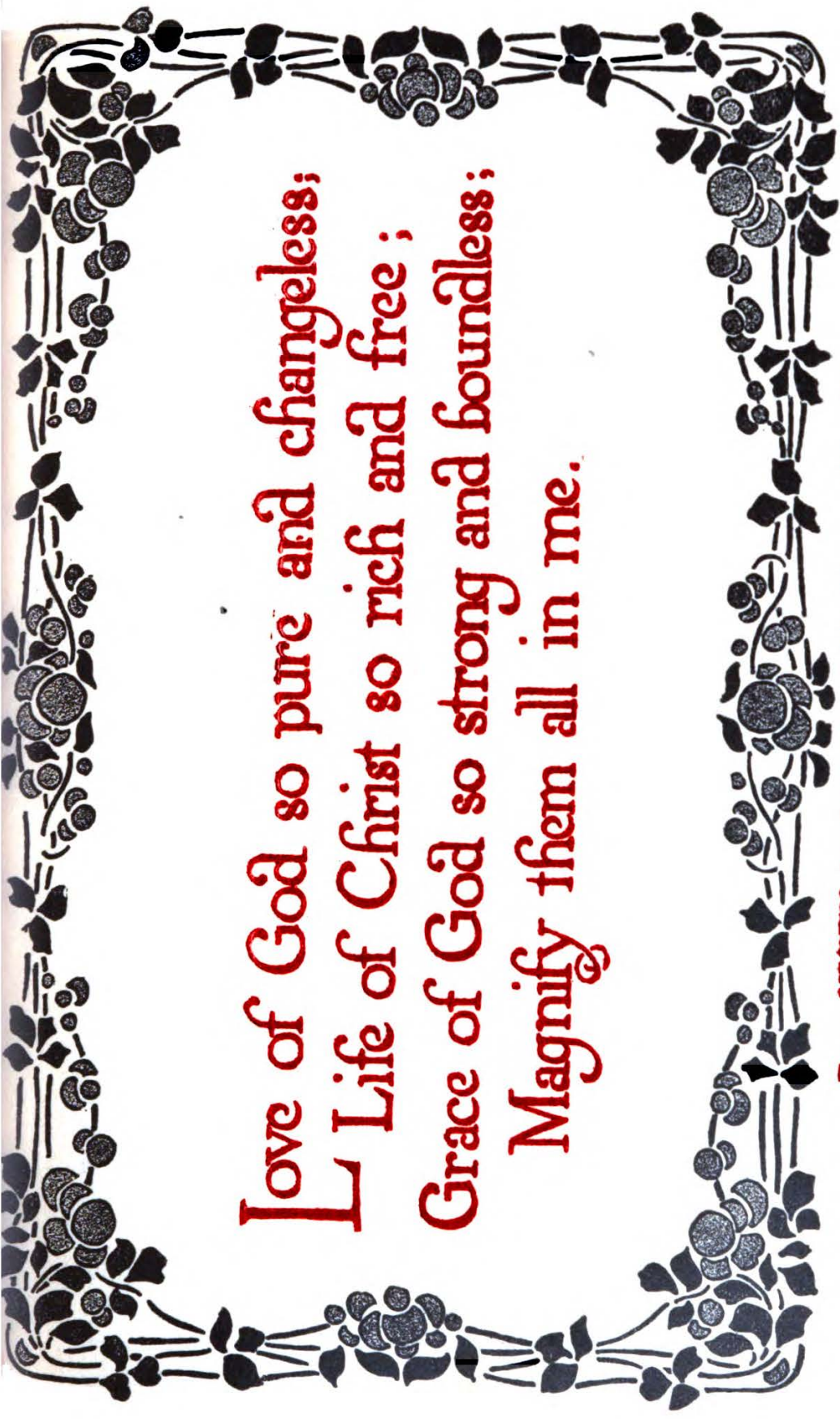
The relationship that the soul bears to the body is the prototype of the relationship of woman to man.

Thus it is that in the family relationship the high office of the wife and mother is to look unto Spirit, and gathering of that hidden manna—that Bread of Life—give to her husband and children that they may eat and live.

This sacred responsibility is given to woman through the very nature and quality of her being—intuition—which relates her directly to Spirit. Through this open channel, if she be quickened and alive to her powers and possibilities, she receives immediate sense of the supply for the changing needs of every hour. Wisdom descends as the fire upon the altar, to govern and direct the difficult situation; Love to dissolve the sorrow or change the hardened, rebellious will; Joy to brighten discouragement and banish sense of defeat. Understanding and knowledge, peace, benediction and blessing flow as oil from her miraculous cruse.

No audible word need be spoken, but the incense of the silent acknowledgment must ever ascend to





Love of God so pure and changeless;  
Life of Christ so rich and free;  
Grace of God so strong and boundless;  
Magnify them all in me.

From UNITY for September 1909, Kansas City, Mo.



the "Giver of every good and perfect gift." The seeing eye, the hearing ear attend the inner Presence of the still, small voice.

As she attends faithfully to the mystic office of high Priestess unto the All Good, silently, *consciously*, steadfastly waiting upon God, the place of her abiding becomes surcharged with Light, the ties of relationship become enlarged to universal dimensions, the Divine Mother emerges and all humanity, her children, wait upon her ministrations.

Is she famous? Is she known—proclaimed?

Not necessarily, nor often. The Universal Mind knows best the conditions of highest service, and she, too, knows best and acquiesces.

Is this the real, the actual, or only a dream of the ideal woman? It is the flesh and blood woman, living and moving among us today. She is the first fruits of the Spirit, of the permeating Mind of Christ, which is quickening the whole world into new life and finer perception. She is not heard of in divorce courts, nor shouting garbled heresies in public, having abandoned her personal responsibilities, nor is she loudly demanding her rights.

But she does often occupy the platform with dignity and power, and from her lips fall words of illumined insight. She knows that "her rights" are not *found* in the outer or legal world, but in the inner spiritual understanding, and as she recognizes the higher, far more difficult, path of righteousness and self-dominion, and *follows it*, she consciously governs and directs outer events and conditions, and forms them after the Divine pattern.

Not all have reached her high estate, but all may who will. Indeed, sometime, somewhere, all must do so, for underneath is the everlasting foundation, which the Divine Love wills to be uncovered and revealed *in humanity* in the radiant light of the new day.

## NOTES FROM THE FIELD

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JENNIE H. CROFT

Frederick W. Burry, formerly associated with Louise Radford Wells as Editor of *New Thought* of Chicago, has now associated himself with Olive A. Killen as Editor of the magazine *Balance*, of Denver, Colo. Mr. Burry's many friends will be pleased to know where to find articles from his pen, and the *Balance* has gained a powerful factor for success in adding Mr. Burry to its staff. The *Balance* had also taken the subscription list of *Constructive Thought*, formerly *The New Thought News*, of Boston, Mass.

The Metaphysical Club of Boston, Mass., begins its fourteenth lecture season October 1st., in the Club Rooms at 30 Huntington Ave. There will be three weekly lectures, Monday evening Tuesday morning and Friday evening, given by the best teachers all over the world who are teaching progressive thought along spiritual lines. A Circulating Library and books for sale are parts of the work, a full line of Unity publications and magazines are always to be found here. Rooms open daily except Sunday, from 9 a. m., to 5 p. m. Mrs. Sara G. M. LaVake is Secretary of the Club.

*The Psycho-Occult Digest*, is the name of a new monthly magazine which has entered the New Thought field. Robert Sheerin, M. D., M. E., is Editor. This publication is successor to *The Suggestor* and *Thinker*, also *The Psychic Digest* and *Occult Review of Reviews*. It is devoted to Practical Psychology and Suggestive Therapeutics and Drugless Healing. Price \$1.00 a year. Published in Dayton, Ohio.

A new Home of Truth is established at Long Beach, Cal. Mr. and Mrs. Frank Riley have charge. Annie Rix Militz of the Los Angeles Home of Truth assisted in the organization of the new Home, and Miss Eva Fulton also rendered effective service. Mrs. Vivia Leeman Menges, who is now living in Long Beach, is helping Mr. and Mrs. Riley in the good work. Mrs. Menges has furnished rooms near the Home for the accommodation of guests who desire the influences of a Truth abiding place.

The magazine *Practical Ideals*, with the August number, makes a new departure. It has become the official organ of the

Woman's International League of Right Thinking and Right Living, and will supplement the work of this organization. Further information concerning the League may be had by addressing the Secretary at 45 West 35th St., New York City.

A "New Thought Club," has been organized in Melbourne, Victoria, Australia. The purpose of the Club is to teach the Law of Life and how to work with it instead of against it, as many are now doing. Rooms are open daily with classes for study, library, etc. Anna Hudson is Hon. Secretary, and the rooms are located at 145 Collins St.

The spark of life in *The Live-Forever Magazine* has been smouldering for a few months, but has now burst forth into renewed vigor in the shape of a four-page paper devoted to "Perpetual Health, Youth and Beauty." Harry Gaze is Editor and Publisher and the price is \$1.00 a year. Back Bay P. O., Boston, Mass.

Mrs. Mary Lawton Metcalfe, teacher of Spiritual Psychology, author, lecturer and Bible reader, is established at the New Thought Centre, Hotel Martha Washington, 29 East 29th St., New York City. Lessons are also taught by Correspondence.

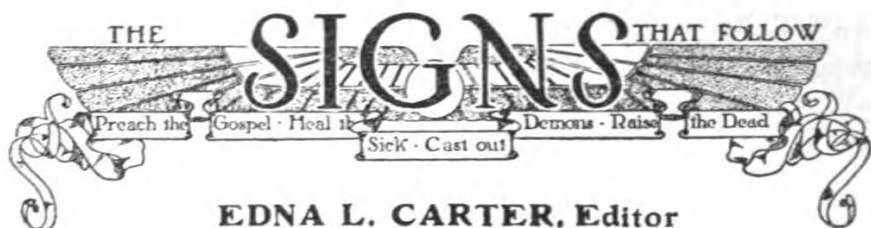
The veteran lecturer and teacher of progressive thought, W. J. Colville, is now in England lecturing to large and enthusiastic audiences in London. He is in favor of Woman's Suffrage, now a burning issue in England and which is spreading to America.

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"The kingdom of God will never be found outside your own individual self. If the domain seems small to you, it is because you have yet had no glimpse of your real power and divinity. Let me say that there is one key that unlocks every door and solves every problem. That key is Love."

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"It is only after our minds are cleansed and purified of all illusion that we can intelligently consider God and the Divine plan. In the pursuit of knowledge one must be fearless, and the mind must not be hampered with fears and doubts."



*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.*

#### TO THE SIGNS THAT FOLLOW SUBSCRIBERS :

Your subscription will be entered for UNITY and credit given you at the rate of \$1.00 per year. If you are already a subscriber to UNITY we will adjust the matter by extending the term of your subscription to cover the amount due you.

If this arrangement should not meet with the approval of any subscriber we will gladly refund the subscription money upon request.

### WHY WE CONSOLIDATE

We began the publication of our paper THE SIGNS THAT FOLLOW, for the purpose of bringing our readers into closer touch with the Silent Unity work, and giving out to all who desired them, the many encouraging demonstrations of the Spirit's power and willingness to heal, and prosper, and strengthen in every time of need.

It has been our aim to make this paper of special value to all who are seeking to demonstrate Truth, and we have put our strongest healing thought into it. We have been continually watchful of our mail, and of everything about the work that would suggest helpful items to those who desire to lay hold of and express the highest. Our best healing articles have been going into SIGNS, and now it has come to us that



if all this effort were concentrated in UNITY, it would greatly strengthen UNITY and add to the power of the special thought we have been giving to SIGNS. We have therefore decided to make the two publications one, and have added sixteen pages to UNITY to make room for THE SIGNS THAT FOLLOW.

This first month of the new order of things THE SIGNS THAT FOLLOW will have more than its allotted space, because we want to give as many extracts from letters as possible. At no time is it to be confined strictly to the 16-page limit. When it requires more room it is to have it, because we believe this line of work to be worth more to our readers than are miscellaneous articles of a general character. It is our desire that UNITY be made especially strong as a healing magazine, hence this concentration to that end. Our Society of Silent Unity is a mighty healing center, and all that appears in this department comes directly from this source. We have never published contributed articles in SIGNS, not because of lack of good matter from others, but because we were taking advantage of the power of concentration and sending out the Silent Unity thought as powerfully as we could.

Since the last SIGNS THAT FOLLOW was printed, enough acknowledgments of healing and help through the power of the Spirit have come in our mail to fill this whole number of UNITY.

Every morning these extracts are made from the letters we receive, and at our five o'clock meeting they are read with thanksgiving. This encourages and strengthens us, and we like to pass them along.

In the following pages are selections from these letters ; in some instances comments have been made. We make these extracts without consulting the writers, consequently it would not be right to give their names, but we can, upon application, and with their consent, furnish names and addresses.

## GOOD LETTERS

Today three years ago the little UNITY came to me for the first time with its bright, Divine light shining in all its splendor to light my wondering soul. For the first time in my Christian life I had come to the place, the brink, where our own strength leaves, and I cried out for light. Next day UNITY came with its lamp of shining love which is the only real light. I am glad to feel the joy and peace that has come into my life from a close companionship with the Divine sun of UNITY, and I pray like blessings on each copy sent out from your center. We can count over fifty persons who have come into the Truth by that first UNITY sent to me three years ago today. It is a beautiful manifestation of the Scriptures, "A little leaven leaveneth the whole lump." It spreads itself, and it has done it, so will it go on in every direction, covering the earth as the waters cover the sea.—Mrs. D. B. B.

There is a very interesting little story connected with the sending of the sample copy of UNITY referred to above. Three years ago while one of our workers was spending her vacation in her home town, she and her friend, Mrs. W., were discussing telepathy and kindred topics, when Mrs. B. said, "You have often heard me speak of my friend Mrs. B. I had not heard from her for a long time until a few days ago, and before receiving her letter she was in my mind continually; then the letter came. It must be that her thought of me reached me before her written word." Mrs. W. then talked further of Mrs. B. explaining her desire to know and express God, and the worker suggested that possibly Mrs. B. would be interested in a sample copy of UNITY. The address of Mrs. B. was obtained, and the sample copy sent. A short time after a letter came from her to the Society of Silent Unity expressing her joy in receiving the magazine, as it had opened up a new world to her. Since that time she has been one of our most faithful and earnest students, and is growing steadily into the consciousness of the Christ within her, "the hope of glory." Many others have, through her, seen the light, and have been led to health and new understanding.



Speaking of sample copies, we get very many interesting letters giving account of the different ways in which our readers have come into possession of their first copy of UNITY. In several instances those who are hungry for the Truth have moved into houses and found copies left by former occupants. Others have found old numbers in rubbish piles, and last week a man wrote us that he was rejoicing in the possession of an old UNITY which he found in a pile of potatoes. One lady wrote asking treatments for her little boy. All she knew of this Truth was what she had gained from the last half of one of our magazines which she had picked up somewhere. We mention this that those of our friends who distribute our literature, or send us names for sample copies, may realize the more fully that the harvest is white.

I am enclosing a larger offering this time, because your affirmations that the "Spirit of Prosperity is active in my affairs" are beginning to bear fruit. They would have done so long ago if I had been steadfast and unwavering in my belief and had absolutely turned my back on appearances; but sometimes I would let the thought leak in, "My, but I am having a hard time." Of course, then, there was nothing else to be expected, but I held the prosperity thought as well as I could, you joining with me, and things have taken a turn and I am getting work every day. More than this, last Friday night at eight o'clock I received an order over the telephone for a transcript of testimony in a case that I had reported some time ago, and because I thought it would be impossible to get it by 8 o'clock the next morning, when it was wanted, I objected to undertaking it; but the ones who wanted it insisted so and were so anxious for it that I finally consented to do my best, and I worked from 8:30 to 3:40 getting off that transcript, which consisted of 80 pages, and they paid me double the regular charges, in consideration of my sitting up all night to accommodate them, so I made \$40 in one night. It is simply wonderful how I got through with what I considered impossible before, sitting up all night and doing that amount of work in that many hours. Along last December the Society of Silent Unity gave me treatment for my eyes, as I had what the oculist said was a bad case of astigmatism, or unevenness of vision. I have never worn my glasses since last December, but lately my right eye has been feeling weaker than the other and manifesting weakness;

when I went to work Friday night, I said, "Now, this is a test indeed, to write all night without glasses, but I know that God is the strength of my eyes, I know that my eyes 'are and of right ought to be free and equal,' oculists to the contrary notwithstanding." All through the night I kept in mind the thought, "God is my strength," until the thought seemed somehow to keep time to the keys as an undercurrent (for of course a good deal of my attention had to be given to the notes before me), and in the morning my eyes were both as fresh as when I started in, and the right eye has not felt a bit the worse for that night's experience, neither has my strength been any the less, I know that God is omnipotent, omnipresent and omniscient, but when such an experience as this comes, it seems as wonderful as if I had just learned it for the first time. This must be why "If any man be in Christ, he is a new creature," and why the Lord's compassions are described as "new every morning." They are more than new every morning, they are new every second and perfect in faithfulness. There is no stale, tired, lonely moment in the Christ life, and when I think of this I just want to wake up and sing for joy. There are so many blessings, so many things to be thankful for, that my little puny troubles just drop right out of mind and I am as happy as can be. Last winter when the Unity Society first began helping me, I was so lifted up and so filled with enthusiasm that when I would awake in the morning the first words that would leap into my mind were: "Glory to God in the highest, and on earth peace, good will to men. Bless the Lord, O my soul! and *all that is within me*, bless his holy name," and other similar thoughts. I did not understand very well the reason for this frame of mind at that time; I just knew that I was happy, but I am willing to spend the rest of eternity, if necessary, in regaining that consciousness of joy, strength, love and helpfulness generally, plus the understanding that will make it permanent. I know that it has been once and that it can and will be again, but the last few days I have come nearer to a realization of it than I have for several months.

Chief among my blessings is Mr. Fillmore's book which came this morning. I have been wanting it from the first, and it has come in answer to that desire. I can only say, "Blessed be the Lord of Hosts, the God of Israel, who only doeth wonderful things."—S. T.

Our Correspondence School has just received the above letter from a student who is a stenographer. Her whole-hearted loyalty to Spirit is ever a cause for rejoicing to us. Her demonstrations are the result of her trust in, and willing obedience to the Lord.

It has been such a little while since I wrote you last, asking for treatment, but I can wait no longer to tell you of all the wonderful ways of God in my life. I had suffered for months and months from a nervous strain and malaria, with a train of other ills. One sentence in "Health Hints," struck me particularly. It was this: "When you need healing do you present your body to God or to the doctor?" I laid down the booklet and immediately presented my body to the great Physician. I have had perfect health ever since—no signs of malaria, I sleep like a baby, chronic constipation disappeared as if by magic. Even my eyes, which the doctor said would always require glasses, are so strong that I seldom use the glasses. I praise you and thank this Great Healer with all my heart. To think that I am freed from this bondage of disease is wonderful. I am moved to continual praise. You have done so much for me—you have led me out of my bondage into glorious liberty. It would take pages and pages to write you the myriad smaller manifestations of God's goodness and mercy. My whole disposition and outlook are changed. May blessings and success attend your work for this wonderful cause. —M. G. C.

This friend has been faithfully seeking the way to life and health for some time, and her faithfulness is rewarded.

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Those who are quickened to the consciousness of spiritual things become merciful towards every creature even if they have before had no particular interest in exercising mercy. Then comes the problem of how to deal with those who are given to cruelty. When we see a driver cruel to his horses the tendency is to condemn, but this is not the spiritual way of solving the problem. A remedy to do away with cruelty is needed, and Truth people are finding that way.

Recently in one of our Wednesday evening healing meetings, this subject came up, and a member of the congregation testified that in a number of instances he had used this Word with results unvaryingly good:

"Nothing shall hurt nor destroy in all my holy mountain."

He impressed upon the congregation the fact that merely repeating the words would have no effect; they must be spoken in the consciousness of the Truth in them.

Try it the first time you are tempted to condemn some one for cruelty and see if you cannot, by your realization, free both man and animal.

## THEY SHALL HEAL THE SICK

Mrs. P.— was in a condition which the doctor and friends pronounced hopeless, her time but a few hours at the most, all that could be done for her the giving of relief. I went to see her, spoke to her, but got no answer. The doctor said she had been expiring the past three days. I asked permission to take the case; this the friends, doctor and relatives were glad to grant, for their way of looking at it the woman was beyond all possibility of help.

When the others went out of the room, I bent over her and called her gently three times, by name. I spoke to the rattle in her throat, saying "Be still." I wiped the froth from her lips, blessed some water, and gave her a few drops. Then I sat down by the bed. In a short time she opened her eyes, looked around. The eyes closed, and I bade her sleep. I talked to the breath, telling it to go and fill the whole body specifying the extremities. In doing this I told her hands and feet, toes and fingers, that they are living, moving, breathing Spirit, using for the quickening word the statement, "God in the midst of you is quick and powerful, to quicken, to strengthen, to vitalize, to cleanse, to heal and to make you every whit whole." I kept that up all night.

The doctor stayed in the house, but I told him and Mr. P., to go to bed; I would call them if I needed them. They both said, almost in the same breath, "She is reviving." "Yes, she is better," I affirmed.

I sat by her one day and two nights. About daylight she asked for a drink of milk, which I gave her. She said it was good, then went to sleep. Just as soon as she could hear and understand, I told her to just trust in God, that he was present in her body, manifesting in every part, even in her feet. Then I prayed for her in the denying of sin, sickness, sorrow and death in Jesus Christ, or in God's child, and in God himself. Then I affirmed the vitalizing energy of Jesus Christ healing her, I praised God for his whole presence in his whole temple. Later, I asked the Christ within her to take the all-Good in her and multiply it; to direct his disciples to make the multitude to be seated and to give to every molecule of blood, bone and tissue, mind, soul and body their daily bread to feed them until each should be filled with the vitalizing energy of Spirit.

When morning came all were astonished, for the rattle had disappeared and she took nourishment every two hours. Then she asked me to pray, and twice a day we prayed, denied, affirmed and gave thanks, praising God.

Each day found her stronger until now she can go to her rest neighbor's, and after resting awhile, return home. She

says it is not what the doctor did for her, but what Mrs. B. did for her that made her well.

This is the third remarkable case I have had since I came, two of tuberculosis and the one just told. I never asked anything for my services, but in less than a week Mr. P. came and piped my kitchen for water and put in a nice porcelain sink. He said it was only a small token of their appreciation of what I had done for them.—J. L. B.

We copy the above from a letter sent us by one of our members who believes in letting her light shine. This was practically raising the dead.

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A worker sends this: "On Tuesday June 1st., I felt impelled to go and inquire for a friend. On arrival found her not at all well; calling the next day found her in bed, making light of what she termed rather excessive menstruation. On Thursday morning, I found her very much worse. Very, very, weak and apparently sinking very fast. The doctor had just been and said an operation would be necessary, but he would not touch the case unless the patient would go at once to the hospital—this she strongly objected to, fearing the operation—so she and her husband were in a dilemma. In her agony of mind and body, she exclaimed "Oh! I'm dying, can't you help me?" I told her to have no fear, an operation would not be necessary, and mentally declared the Living Word of Truth, Health, harmony, and in fifteen minutes her trouble, (miscarriage) was over."

The following may also help some in showing where *our good thoughts* may counter balance others not so helpful. "One day I was on the street car, which had to wait before crossing a bridge having only a single track. On the side-walk a man was standing, evidently in an advanced stage of drunkenness; I watched him, half unconsciously for two or three seconds, first tilting backwards, then forwards, then almost toppling over, finally regaining the perpendicular, only to repeat it all. Two business men on the car were having great fun at this poor man's expense and a remark made by one of them recalled me to consciousness. I at once mentally spoke to the man, telling him he was a *man*, not a loose bundle of bones merely, and calling on him (still mentally, of course, firmly, too) to pull himself together, and show the man he was, he knew he was capable of better things etc., etc. Just as though he heard some one call him, he opened his eyes, looked round, pulled up his collar, smoothed his coat, and seemingly being pleased with himself walked off, unsteadily at first, but presently firmly and well. When our car crossed the bridge one of the business men in front of me exclaimed, "Well three minutes ago I would have bet you \$5.00 he could not have done that to save his life." Of course this all happened far more quickly than I have written it—but I think it shows if we can only realize our oneness with the All Mind, the wonderful help we may be to others, because no matter what the *appearance*, we are enabled through this All Mind to see the Divinity in every one."—C. R. R.

## THE WORK OF THE SPIRIT

That the same spiritual law is in the world today as was manifest in Jesus' time is plain to anyone who investigates. From all over the land we are getting letters from people who are proving this law. The following are extracts from these letters:

### He Sent His Word and Healed Them

A week ago I telegraphed you from Chicago to treat my husband. He was having hemorrhage of nose and throat, and growing weaker all the time. By Monday the healing vibrations were coming strong, and his improvement was something wonderful. It would have seemed almost miraculous to any one who did not understand the law of God's love. The day after I telegraphed you we also received a good offer for next season. God bless you dear friends; I cannot tell you of the love and gratitude there is in our hearts for you —H. W.

I write to thank you for the good you have done me. I am cured of a disease I had, and am so thankful to you for putting me in touch with the God within.—Mrs. H. M. M.

My eyes are well.—F. J. W.

You have been treating me one month now and my cough has vanished entirely. I am so thankful to God and to you for this.—E. L. F.

On my way home from California, I telegraphed you from Salt Lake to treat me for a stiff knee. I write to tell you that it is well.—A. H.

You have certainly been the greatest help to me in every way. My disposition is entirely different, and we have moved into a better house and location, so I am not so lonely. My nervousness is almost gone.—E. G. T.

I am just doing fine. My eyes are nearly well, and I feel sure that I can get along now by myself, as I am realizing the Truth of God more and more every day. Many thanks for all you have done for me.—M. C. R.

I enclose an offering which seems very small in comparison to the benefit I have received from your treatments. There has been the most wonderful improvement since I put myself in the hands of Unity. I am taking the Correspondence course, and find the lessons invaluable to me.—L. E. F.

Thank you for your loving thought given to L.M. He is entirely well now, and we wish you to know how glad we are and

how much we appreciate your good work for us. Again let me thank you for the Truth that has been made manifest through you.—E. L. H.

Many thanks for your encouraging letters. R. is well. He has been steadily improving since the fifth of the month. On the fourth he was so lame and in such pain with high temperature at night, and the doctor said that another abscess was forming; he expected them, and said it would be a long time before he was well. Tuesday morning he was better than he had been for a long time; the new abscess had formed an opening for itself, through which in the next few days, it passed itself out. Since that Tuesday his temperature has been normal. The following Sunday, one week from the time he was so miserable, he was trying to stand on his head. He runs around now, and today went on the trolley for several miles with his father. I can only say that this is another thing which God hath wrought for us. I thank you again for your help and your interest. I don't know how I could have gone through the past few weeks without your help. Again I thank you.—J. H. P.

I am glad to report that the Word has been so effectual, and my little niece is well and happy again.—A. S.

I received your letter with additional affirmations, and they have proven quite helpful in sustaining concentration. The realization during the last two weeks has been most encouraging, and the last week has brought normal conditions regarding my kidneys, and the fear-thought is therefore disappearing very quickly. Last week I was able to "bump" myself down stairs to the drawing room, and take my accustomed place at the head of our circle. The power of the Word seems to be spreading to all my organs, including my knees and eyes. With the feeling that the speedy demonstration of the Truth is to be my blessing, I am,—J. W. B.

It is with a very thankful heart I can write you how much improved I am in all ways. The trouble in breast and shoulder is almost gone, and it is wonderful how strength has been given me to go through so much hard work. My heart is so much stronger, and I have demonstrated that God is my strength, and my supply for all needs.—M. W. M.

I am glad to report that my hearing is clearer now than it has been for a long time, and the work you have accomplished in my sister is marvelous. The bloat is nearly gone from her body, and she has no more kidney trouble.—M. A. E.

I feel that my demonstration is wonderful, and I think complete. I have been wonderfully helped, and have gained a much better spiritual understanding also.—I. C. D.

I know that you will be glad to hear that my son has responded to the treatment and there has been none of the convulsions since I last wrote you. His improvement has been quite noticeable and he is bright and cheerful. We feel very grateful and encouraged in consequence.—C. P. D.

I want to thank you for your intercession in behalf of my daughter; she is much improved in every way, also for improvement in my eyes. Prosperity has improved, collections are better than they have been for some time, and my vacant house was taken almost immediately by reliable people.—Mrs. W. A.

About one year ago I wrote you to give treatments to my mother for health and prosperity. She was sick with rheumatism, had been an invalid for months; they were living with another family, and the noise annoyed her very much. She was thoroughly discouraged, and resolved to ask you to treat her. Now she is living in a cozy home of her own in the suburbs, and writes me that she goes out each week; does most of her housework and is so much more pleasantly situated than last year. Truly it is a demonstration of God's love brought through you. I am so glad and thankful.—N. L.

I have nothing but good to report. I have been growing so much in mind and body, and find I can overcome the error thoughts and feelings. All my friends remark how I am improved. I had a test of the power of Unity a few days since; the old past tried to overcome, but I gained the victory. They wanted me to have a doctor, but I said no. I looked for the true help and was rewarded by rising from my bed in a short time. So my faith is stronger and I am rejoicing every day in newness of life, and know the more I exercise it the more I will have.—Mrs. G. S.

I had a splendid demonstration with the Concentration Leaf a short time ago. I had a very severe headache. Mother tried everything she could think of to relieve the pain, and I was almost delirious when I thought of the Leaf and asked her for it. I repeated the words twice and began to quiet down, and after repeating it about six times I fell asleep and did not wake up until 8:30 the next day, feeling delightfully refreshed and free from pain. I consider it a fine demonstration.—M. A. C.

I am pleased that I can write you that my husband's hearing is very much improved. I am sure he is going to regain his hearing perfectly. All things are coming our way and I feel so grateful to you for your help. I am so strengthened in faith, I begin to feel that there are really no limitations. I note with great delight how fast this great, grand new thought is spreading and



permeating every part of the world. The time does not seem far distant before every heart will feel its thrill, and experience its power.—Mrs. S. C. B.

This has been a day of demonstrations for me. Our baby has been going through her first claim of illness. Today she seemed much worse all day. Tonight I was sitting with her and went into the silence, affirming that she was God's perfect child, and that no inharmony could manifest in her. I then went to my dinner and left her with her mother, who also had a claim of cold and sore throat. I treated them both, and when my daughter came to take baby so I could go to dinner she said: "My throat is entirely well, and all my uneasiness about baby is gone." When I returned to the room after dinner, daughter said, "Baby has been in a deep, restful sleep ever since you left." I sat down and closed my eyes, going into the silence again, and saw baby and her mother in a most beautiful white light, it seemed to be all about them, and baby become normal in every way, with every symptom of disease gone, she is well. The Lord be praised —N. C. R.

I feel it best to write you today and tell you how I am getting along. I wrote you in my last letter to treat me for skin trouble and pain in the back of my neck. Both the skin trouble and pain in my neck vanished like magic. The pain seemed to go all at once, and in a few days my skin was perfectly smooth, and soft as a child's, for which I am truly thankful.—M. F. H.

About three weeks ago I wrote you about a rash that I had been troubled with for the last three years. Since writing it has been appearing then disappearing, until now it is all gone. I am much interested in your lessons. For me so much writing had been unheard of for the past twenty years. I began it with the hope that my ability would grow, and so far my hopes have been realized. I find that I can use my mind to the point, and get my words jotted down without making so many mistakes as I was inclined to make at first.—I. E.

I am perfectly free from constipation and the stomach trouble I have had so many years. Oh, how good it is to know one's own self. This life is very different from what it was a few months ago. Things in a financial way are brighter than they have been for many years, and I realize that this has come through the strength of UNITY. Words fail me to express my gratitude for what UNITY has done for me.—Mrs. H. B.

I was healed of the ulceration of the root of an old tooth and of neuralgia since I last wrote you. This was done through the realization that came from a Concentration Leaf.—Mrs. F. M. G.

### **Thou Hast Dealt Bountifully With Me**

I must write and tell you how grateful I am for your help. We have been able to meet all our payments and bills as fast as they become due. The way things looked last winter it did not seem as though we would ever be able to do so ; but with your help we have come out all right.—Mrs. H. B.

I am happy to send you a good report. We have just sold our home ranch without any advertising. Our affairs have been adjusted most satisfactorily in many ways. A peaceable and advantageous agreement was effected with one of our neighbors a few weeks ago. In fact, everything has come about as we desired it, and there has been a good lesson in it all for me. I have been faithful to the statements of Truth you have sent me and the last Class Thought in UNITY has been so helpful to me. We realized that the vibrations of success were started by you for us. Enclosed find a free-will offering.—L. D. J.

Some very pleasing things have happened to my friend, and I believe your treatments have brought them about. There has come to me since I last wrote you an opportunity to go abroad. At first I thought I could not afford it, still I concluded to persistently hold the thought of abundance, and so will sail in a few days. Our business, too, has prospered this past month, as never before. Altogether I think we have cause to be very grateful and feel very much encouraged. Progress is being made and conditions becoming better all along the line, for which I am very thankful.—F. W. R.

You have been treating my son for prosperity, and I am rejoiced to tell you he has just procured another job at better wages than he had before. There has been some startling proofs of the ever ready supply. Every one I know seems to be sending things ; I never had so many presents in all my life, and I feel so thankful. I have never known such peace and happiness as since coming into Unity. It was a blessed day for me when I first saw the magazine. I was sick, sorrowful and poor, now things are improving every day.—M.

I feel sure that your loving thoughts have reached us this last month, and my brother and myself are learning to trust more in the God within, and know what it really means. We have not been without something to do, and I feel much more hopeful, and am learning that there is good for me, and many pleasant things have come to me this week. God's blessing be upon your good works.—L. H. S.

I take great pleasure in informing you that my son's business has steadily improved ever since you began to speak the Word

for him, for which he expresses sincere thanks. He has been able to help me in the house expenses, assistance that he has not given me for months. He is much benefited mentally and physically, and above all spirituality is showing forth in many little things daily.—J. E. M.

Have just returned from two weeks business trip in the south. Had a most delightful experience on trip from all standpoints, business, social and pleasure. I have seldom worked more steadily, intensely or joyously, and rarely with greater success. My endurance is more in evidence, and can stand more work and turn off more net results in one day than two ordinary men can in two days. I begin to realize that I am out of bondage and free in the freedom of Spirit.—J. B. E.

The reason I have not written you of late is that I have originated a new article to manufacture, and have been very busy. The strange part of it is, I owe all my success to Unity, for I never had an inventive idea before in my life. Some months ago I started in to pray, following your instructions blindly, and I prayed for half an hour night and morning. At first I did not understand much I was praying about, but I believed in God and his power to heal and help his people in every way. I gradually began to understand the prayers you sent to me and they have unfolded themselves to me one by one, and I have helped others by them. It is wonderful that I have been benefited as I have, and do you know from the very first, every obstacle has been met and bridged without any worry on my part. I do not worry about capital for I know it will come as everything else comes to me. I thank you more than I can tell you and later on I shall help you in your work.—J. W. E.

"I am grateful and thankful for the abundance now manifest in my affairs." We started the dollar north, south, east and west by purchasing one dollar's worth of stamps. I could think of no better way to distribute and put into working action the blessing of the Prosperity Thought, than to buy stamps. We use a great quantity of them in our business, and I felt that this was a direct way to give out the dollar. Our business has been increasing right along, and since we put into operation the Prosperity Dollar we have formed a partnership with two other persons. After everything was settled and signed one of the partners said to my husband, "Who is the Mascot in this business?" He promptly told him who was the Mascot. My husband is a passive New Thoughter, expects me to be the worker, which I do to the best of my understanding.—Mrs. E. A. H.

I have untold good news and my heart is filled with thanks and praise that God does hear and answer prayer. In my last

letter I asked your help to get a position for my son, and you promptly responded. I felt almost instantly filled with light, and sweet trust and confidence—that all good would come to us in his own way. I just waited for the glorious manifestation of united faith and prayer, and behold in a few days my son received a telegram, saying, that he had been chosen to a position in the college, at an advanced salary. You can imagine my uplifting in praise to him who “answers while we are yet calling,” and in two days he had another call, a fine offer in college work. I just held to the thoughts and words you sent me, and lo! the glorious results.—Mrs. K. K.

I have so much to thank you for I hardly know how to tell it all. A great peace and happiness has come into my life and I believe it is making itself felt in my family. When I wrote last we were in great distress because a man who had wronged us would not peaceably settle the matter, and my husband felt that in justice to his family he must go to law. We took a few days to pray and to thank God for his help, then my husband went again and told him he had come to settle as neighbors should, and he found the man ready to make some restoration; so by both yielding a little, a long-time anxiety has been removed.—Mrs. F. L. A.

The last time I wrote you I told you that I wanted to come to Chicago and take up a summer course of study for teachers, but I did not see how I could. I am now pleased to tell you that the way opened up whereby I could take the course with but very little expense. I am very thankful to you for your faithful efforts, and your great help to me during this period. I certainly feel that it would not have come about had it not have been for your help. Ever since you have been treating me I have felt the blood flowing through my veins as I never had before. Whenever I receive one of your letters I become so warm. I am certainly receiving the treatments, and getting the full benefit of same. My heart goes out in grateful thanksgiving to you every day for the many good things you have helped me to realize.—Miss S. W.

I want to thank you most sincerely for your prosperity treatments of the past two months, and to ask you to continue them through August. The summer has usually been a quiet time for me from a business standpoint, and one of a great deal of worry, but this summer has been one of peace. I have had a feeling of rest and security that I never before experienced. I have faithfully followed instructions and know I have grown in power and understanding. I want the treatments continued because I know that I am getting much good from them spiritually, and that the material manifestation must follow.—G. E.

### The Drink Habit Healed

I want to let you know that God is blessing me in every way. Two years ago I was a drunken sot. Some New Thought literature fell into my hands, and changed my life, and I haven't touched a drop of liquor since that time. I thank and praise God for the good that has come to me. I was cranky and ill natured ; I hated myself and everybody else. I can say from the bottom of my heart, God bless Unity Society and UNITY magazine. The magazine is a monthly visitor that I cannot do without.—I. B.

I will write to let you know how everything is with us. My son is still at work and is saving his money and paying up some of his debts. He don't drink any more and says he does not care for it. He is so different in many ways and I thank you from my heart. My husband is getting along well in his business.—S. J.

I am so happy and thankful for what you are doing for my husband. He has not come home intoxicated since I wrote and asked for your help. Yesterday he confessed that he had lost his appetite for drink.—Mrs. O. K.

I want to tell you of the happiness that is mine through the I AM, and your help. My husband told me that he had lost all desire for drink. The strong, freeing words you sent for him and brother I still hold. I thank God and you dear friends for this blessing.—N. F.

I am full of love and gratitude for the manifestation of many blessings. My husband has not drank any since February, Praise God.—P. T.

I wrote you a few weeks ago asking treatments for my brother for the liquor habit. He does not live here, so I wrote to his housekeeper to let me know just how he was getting along. She writes, "Your brother is doing fine, seems different in every way." I have not told her or my brother of your treatments thinking it might hinder in some way, the effect. I am confident he is being healed mentally and physically. He is not suffering at all now with rheumatism. I am so thankful. I am reading and studying your teachings every day.—M. V. W.

During the latter part of April I wrote and also wired you to treat my husband for drink, and I wrote you once during May to continue treatment until I asked discontinuance. I wish to tell you in this letter of the great improvement in my husband. There has not been even a sign of a drink since the Saturday night following the Thursday I wrote and wired you. Can you possibly know how very grateful I am to God for his great goodness to me, and to my good friends, the Society of Silent Unity, for all they have done for me.—K. E. W.

### **Ask What ye Will in My Name and it Shall be Done Unto You**

I have stopped right in the midst of my study hour to acknowledge the assistance I am receiving from you. My algebra seemed to have gone entirely from me, and day after day I have laid the book down feeling utterly discouraged. But day after day I have taken it up again declaring that I did understand it, and using the affirmations you sent me. This morning I felt perfectly sure I could do the work; it was the first time I had sat down without some misgivings, and sure enough I could do the very work with ease that I have been failing on. It makes me very, very happy indeed. The way to the accomplishment of my dearest purpose seems clear to me.—E. G. A.

Husband and myself are very much changed for the better—he from a very irritable disposition to a quiet and kindly one, and myself from a fault-finding, discouraged one to less of both, and a stronger faith in the Infinite Good. Thanks to the study of UNITY.—Mrs. O. H. G.

You have been such a comfort and strength to my failing courage. If you had not come into my life as you did I do not feel that I would have had courage to go on living. I could not tell you this before, but now want to make that confession. So many changes have taken place in every way, affairs are straightening themselves out so, things I could not possibly have done alone—in fact, the way everything has come about it is evident that it was God, praise his Holy Name.—Miss M. T.

I have been much helped praise God. Your mission is simply wonderful; you are helping us to realize our very nearness to God. I must thank some one for the Healing Lessons. I do appreciate them.—Mrs. E. H. S.

Many thanks for your letters with enclosures. I find "The joy of the Lord" is indeed my strength. You will remember my writing you about the fleas troubling me so much; the thoughts and treatment you sent me proved a perfect protection. It is wonderful, not one of them gets on my body or bites me now, and they are all around the house and yard. I am also better than I have been for months, so I have much to thank God for.—M. L.

You can never know how much your letter was appreciated, in fact, it was like a rope thrown out to one drowning.—F. W.

I want to send you a letter of thanks and rejoicing for the help you have given me in freeing my daughter from the influence that seemed to be ruining her. She is free. Please continue to speak the Word that she may stand fast in her freedom. I thank you

and bless you all, you have helped me out of a hard place. I enclose a love-offering in joy and thankfulness.—Mrs. M. E. G.

You must have been giving me very forcible affirmations since my last letter to you, from the change that has taken place in me. Things that would have thrown me into a fit of intolerable anger, I can now pass by without notice. I used to lie awake all night worrying; now I go into the Silence and afterwards sleep all night. Have used the Concentration Leaf once or twice with good results, there are many changes in my environment. I find great comfort in the leaflets you send and enjoy their study. My husband does not drink as he did and is changing for the better in every way. I do thank you.—E. N. C.

Praise God, I have a much better report to make than ever before. We feel that we can never doubt God's power and willingness again to rescue in the most trying circumstances. To all appearances we had lost our home, but, in the face of everything, held that there was nothing but good, and gave ourselves up to receive God's best, and in a most wonderful and unusual way it has been restored to us. We are laying hold by faith that God has given us prosperity, and are refusing to see any other but God's hand in our affairs. I have been able to trust and let go of my tenseness since I wrote you last, and am just overflowing with praise for the consciousness of my indwelling Christ, and to UNITY for my changed thoughts. I feel that I will go from strength to strength, that my whole life is being transformed. My husband and I practice the silence, and UNITY is a bosom friend. We are hungering to know more of its truth.—B. L. H.

I want to give you an instance of wonderful healing. Our next door neighbor is a reader of Unity. She has a beautiful daughter 12 years of age. Last week she had a siege with mumps. The case seemed very serious, swelling enormous, going down to breast bone. It was almost an impossibility for her to swallow. She said to her mother "Let's trust Unity," and they took the thought, "The All-Powerful Mind of Jesus Christ in me dissolves and dissipates every evil or adverse thought or thing." Mother and child sat together, and inside of two hours that entire swelling had disappeared. It seems a miracle and the mother gave her consent for me to tell you.—L. E. F.

My husband is so changed since you began treating him; he never mentions scrimping and saving any more. His work is better than it has been in the past six years. Since you commenced prosperity treatments we have accomplished more toward paying our debts than we have for years. I am so thankful for this, and can't find words to express myself. The June UNITY is so full of good things, I have read it over and over.—Mrs. V.



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*New York:* Brentano's, Fifth Avenue and 27th Street, New York City; Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.

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*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Co., 1141 Polk Street, near Sutter.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, W.; Higher Thought Center, 10 Cheniston Gardens, W.



## LESSONS IN KANSAS CITY

A Course of Lessons in Christian Healing will be given by Charles and Myrtle Fillmore in the Unity Auditorium beginning Monday, October 4th, '09 at 8 p. m. There will be twelve lessons in the Course, three each week, Monday, Wednesday and Friday evenings.



The class Thought this month is a verse from the hymn, "Even Me." In looking over a song book one day, our attention was attracted to this verse by the number of rich words in it. By "rich" words we mean those that have in them meaning, Substance, Life, Power. If you are familiar with the air, you can, with profit, sing the words as well as repeat them.



## THANKS

We wish to thank those of our correspondents who remember to keep separate their communications to the various departments of our work. It is a great help to us not to have matters pertaining to Healing, Business, the Correspondence School, and Prosperity Dollar all mixed in together. Letters for the several departments may be inclosed in one envelope, if they are written on separate sheets of paper. It will be very easy for the correspondent to head each communication: To Healing Department; To Business Department; To Correspondence School; To Prosperity Dollar Department.



With this issue UNITY is increased in size 18 pages. This was necessary to accomodate the the additional matter from THE SIGNS THAT FOLLOW which will hereafter be included in UNITY.



At the meeting of the Board of Directors of the Unity Society, August 30th, plans were submitted and accepted for the enlargement of the Unity buildings to cost \$50,000. The details will be given our readers in the October number.



The price of the booklet, "How to Renew and Beautify the Body," has been reduced from 25 cents to 15 cents a copy. This change in price will be appreciated by many who have found the little book helpful.



The *Purity Journal* J. B. and Maria Charlesworth Caldwell, Editors, now in its 23d year, is published in the interest of what Miss Willard called "the greatest reform the world will ever see," the divine right of every child to be well born. Address the National Purity Association, 79 Fifth Ave., Chicago.

I have received the most benefit from your precious little magazine, UNITY. I cannot express my gratitude in words. I have been reading it only a few months, but it seems that I am in a new world ; everything seems brighter, and I am happier than I have ever been in my life, and I know it will last.—L. L. C.

I cannot do without the dear little book, UNITY; it has been the means of teaching me how to live the Christ Life, and I cannot thank you enough for the help it has been to me. I now rejoice in good health. For years I suffered in one way or another and was miserable most of the time. Now I am well and happy in the feeling of safety and confidence in the Spirit within.—G. G. H.

In reading and studying UNITY, I have gained more knowledge along this line, than I had gained through all my life up to this time. I never found the Truth before and so no wisdom could come to me, but your teaching makes everything so clear and easy to me, that I can't wait until the next issue comes, because in each issue seems to be another stepping stone for me to go up into the Light and the Truth, and it is a great joy to me to read and meditate, and think and talk of Unity and its teachings. The knowledge which I gained in this way is very precious to me and I would not sell it, even if I could.—J. V. B.

UNITY came with all its healing power, strength and encouragement. The June number was especially instructive ; it cleared my understanding so much in regard to our oneness with the Father.—H. A.

I take great pleasure in sending you names for sample copies. So many people have remarked about the pretty cover you are using on UNITY lately, the coloring is so good and soft, and the design beautiful. My boy and his father are in splendid health now, and I am so grateful to you for the light which has come to me through your teachings.—T. F.

Today I received THE SIGNS THAT FOLLOW; a more inspired piece of reading matter I have never received. I am so glad to hear that this paper and UNITY are to be one ; it will give us more reading matter of interest for the month.—E. L. M.

Your good letters received and I feel very grateful for everything. Have also received Mr. Fillmore's book of lessons, at a time when I most needed them. It is a wonderful book and has already helped me in many ways.—A. L. B.

For some time past I have been studying your book. "The Science of Being and Christian Healing." How much good I

have attained I cannot tell you ; words cannot express it. I am to the best of my ability living the life, and am gaining more and more all the time.—N. L. R.

DEAR UNITY FAMILY:—I wonder, if, while our dear Unity Society is working so lovingly and quietly for mankind, we are doing our part in helping them. At times I feel so grateful to them that I begin an earnest "realization" for their growth, the advancement of their every department and their power in Divine love and service. Are we jealous enough as a "family" in Christ? Do we scatter our Unity literature broadcast: look about to catch some glimpse of one in need? Do we really appreciate what the Unity society is doing so quietly and unostentatiously? Let us help in every possible way the growth of this society, and thank God every day for their loving, selfless attitude, their very apparent lack of mercenary motive. I say all blessing to the Society of Silent Unity. I am sure if this little petition (for that's what it is) shall reach your eyes you will say. "So say we all of us." Let us be zealous in helping them in every possible way.—ONE OF THE FAMILY.



### **Appreciative Words for the Correspondence School**

Enclosed find second lesson in Correspondence School. Have received benefit from every line of it.—M. P. F.

This lesson has been a great help to me especially in writing it out. Although I have had a great deal of practice in speaking, and find no difficulty in expressing myself verbally, it is rather different to write down ideas, and have them consecutive, so it has been a great help to me in that way as well as many others.—A. R. H.

Enclosed are my answers to questions in Lesson Two. I have greatly enjoyed the study of this lesson which has given me a much better understanding of the Christ, and a rational explanation of the Trinity, for which I am most grateful.—E. H. S.

I have found the lesson very interesting and profitable. I feel as if I had been called by God to tell others how I have been healed and made very happy, and if I can help any one who is sick, or unhappy, or poor, I ask no greater earthly bliss. It seems almost incredible that God is to give me such honor, but I love him with my whole heart, I am perfectly happy, and perfectly well.—Mrs. M. A. H.

I have copied the lesson and return herewith the original. I am delighted with the lesson and find that copying it has

helped me greatly to understand it. I am rejoiced to learn that so many are embracing the splendid opportunities now being offered by the School. With sincere wishes for its prosperity.—W. F. N.

This lesson has been a great help to me, and since receiving it have become acquainted with a lady who has just received a copy of Mr. Fillmore's book, and we have started little weekly meetings and are reading the book. They look to me to explain some things and I have been greatly helped by the Spirit to do so. Please hold a thought for me that I may be guided by Infinite Wisdom, and that I may realize that "It is not I, but the Father within me, he doeth the works." I send you love, blessings, and gratitude for your loving ministry and limitless patience in teaching the purest doctrine in the universe.—L. B. T.

I am grateful to you for the opportunity to take your course of lessons. I like the orderly way in which you present the fundamental teachings of the Thought. I know that the Unity course will be of great helpfulness to me and wish the school every success.—V. D. R.

These lesson are very helpful to me ; they are so clear so concise, and I feel that I shall be greatly enriched by their study. Thank you so much for making such instruction possible.—K. S. Mc.

I enclose herewith the third lesson and ask you to please send me the questions on the same. This Science is certainly most interesting and fascinating, and I cannot express my gratitude for the privilege of this course of lessons.—Miss I. R.

I am very thankful to you for these lessons. Lesson one has been a blessing to me, and I trust that through me it may also prove a blessing to others.—E. G.

I am sending you my first lesson as requested. I want to tell you how this lesson has opened my understanding about God as nothing else I have heard or read has. It has helped me to banish forever that conception of God as a magnified man away off *outside* his creations, and has helped me to practice the "Presence of God" as never before. If the lessons to follow are as uplifting I shall gain a new outlook on life. I wish very much to understand The Science of Being so I can heal myself and others.—K. M. F.

I return herewith the first lesson. It is a blessed lesson and I do feel its power beginning to work throughout my whole being.—C. C. L.

Such a spiritual lesson could hardly be conceived of as the first lesson, it is so plain and opens the understanding so one

sees far beyond the natural into the spiritual and God seems very close. Please accept the enclosed as a slight offering, not what I feel the lesson is worth to me.—H. L. L.

I wish to express to you my thanks and appreciation for the first lesson. I look forward with eagerness to the continuation of the course.—S. L.

Accept my thanks for the opportunity given to me to study the Truth through these lessons. They are already opening the way for a higher life expression for me, and leading me to throw off thought fetters that have long been a hindrance to me. Your work has my greatest blessing.—T. N. G.

Your first lesson received ten days ago and I have studied on it, or over it, every day since. The ideas set forth in your first lesson are really very simple, yet so clear that almost anybody, who really wants to learn and know who and where God is, cannot fail but get great benefit right from the start by his study. The subject or nature of this lesson is very deep all through, but you have arranged it so nicely, and we are brought along with it in such a clear and easy way, that we have to say with you, almost from the start, "Yes, yes, it is so, it is all very true;" and it seems as if we could almost see the whole thing as clear as the alphabet. I must say, that if I had been asked to state my idea of God, two weeks ago, or before I had seen and read your lesson, then I could not have answered it at all. but now I have at least some knowledge of what God is and where he is. I am very thankful that I have the privilege to be one of your students, and I shall put in all my spare time in studying this lesson.—J. V. B.

Just a few lines to let you know how much pleasure and benefit I have received from the study of the first lesson of the Correspondence Course. I am returning the lesson, and await eagerly for the questions so that I may pass on to the second lesson. Yours in gratitude.—Mrs. H. G. S.

This is a very interesting study, and I know that I am becoming conscious of the Christ revealed in me. I find that I can express better what I know, in our "Unity Bible Class," than formerly. Money can never repay you for what I am learning, or unfolding into.—A. V.

My study of the second lesson of the Correspondence Course is proving a spiritual help to me. It is bringing Christ into my life as I never before realized this presence, and it is bringing God near through Christ. I cannot express in words what it means to me to understand how to ask in Christ's name, and how to abide in Christ. My mind is not so confused now, and I begin to see things clearer.—L. T.

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UNITY TRACT SOCIETY.



Devoted to  
Practical Christianity,

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## THE FORMATIVE POWER OF THOUGHT

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The subconscious mind is the center of action in man's mind; that is, that which is thought there will manifest in the outward or visible side of life, so we say, "as a man thinketh in his heart so is he."

Mind force or thought power is recognized all over the world. This power as known and used among men is called by various names—Thought Transference, Mesmerism, Hypnotism and Mental Suggestion. It is well known that mind is linked to mind and that one mind may control another. This control can only occur under certain conditions. The positive controls the negative in all relations in life. One who gives consent to be controlled by the thought force of another is then made the tool of that other mind, and may be made to do outlandish and incredible things at the will of the operator. He who gives his mind to another weakens his own.

We notice the influence of mind in mobs made crazy and more so as their numbers increase. Things are done by individuals in a mob which no price would make them do otherwise.

In the gathering of large numbers of religious people in concerted action, as in camp meetings, the fervor of positive and united mind, makes "sinners tremble." The Wales revival was an intense mind activity which moved abroad like a wave, with power. As one, two, three, four added together make ten, and ten is greater than any one of the separate numbers,

so the aggregate thought force of ten people working together in unison for good or ill, will be stronger than one working separately can be. Jesus spoke of this mind force when he said, "If two or three (a number) meet in my name, (my thought, my consciousness, my mind) there am I in the midst."

Men who have given scientific study to the subject, speak of the constructive power of thought as able to change or create organs according to the desire of the creature. Birds on the island rocks north of Norway, take on the color of their surroundings. Doves, removed to places where colors were different from their old haunts, have become the color of the rocks of their new home. The prairie hen is hard to see in the grass of its native region, because its color blends with the grass and the mother earth. The Arctic bear sees the everlasting snows and his hair is white. This all goes to show how mind of bird and beast, as well as of man affects body. The weighing board at Harvard proved that thought controls the circulation of the blood. The hair has been made white in a single night by a severe mental shock.

Thought builds and controls the structures through which it operates. These structures are weak or strong just as the mind says they are weak or strong.

Three distinct realms of mind are found in man. These three planes or realms are all one mind, but are given names for convenience in understanding, just as we might say there are three realms of water,—vapor, water and ice. They are all water, all one, but each has a different manifestation; so the three phases of mind are three different activities going on in the one mind.

We call the upper mind the superconscious, the next the conscious and the one below, the subconscious. Through the superconscious we receive Divine Ideas; through the conscious we know ourselves

and cognize all about us; in the subconscious we have a storehouse of past thought, the memory of all we have ever seen, known, felt and believed. Some speak of the conscious and subconscious as the objective and subjective minds respectively.

The action of the conscious mind is illustrated by the little girl learning to play the organ. She is taught the right use of her fingers on the keys, and at first may have much difficulty in controlling them, but in the daily practice she reaches the place where she can play without giving conscious attention to her fingers. Her thought practice has established itself in her subconscious mind and she now plays without conscious effort.

Just so the conscious mind may take, if it will, the Divine Ideas from its super-self (superconscious mind) and by constant, consistent adherence to them, they will enter the subconscious mind where they will become the expression of the Divine nature, and the three realms of mind will make a beautiful unity of immortal harmony. Here is the place where Christian living becomes easy. Each Divine Thought put into the subconscious by the conscious mind is just so much putting off of the mortal and is a resurrection to that which cannot decay.

Man is made right or wrong by the thoughts he puts into his heart or subconsciousness. The subconscious must act from the conscious impulse given it. This impulse from the conscious mind, is like opening a door of a room where all kinds of living creatures are confined; the moment the door is open, little or much, out comes a rush of creatures clean and unclean (Truth and error) and these let loose bless and curse, making mixed conditions. If the room has been filled with things pure and good, the opening door (conscious impulse) sets free only the good and pure.

The subconscious mind (heart) is cleansed of its

false, unclean condition by the Word of Truth handled by the conscious mind, no quarter being shown to that which is untrue to Being. At once the cleansed place (condition) made clean by denial is filled with batteries of Ideas from Divine Mind, which are affirmations of holy fact. This fills the heart (subconsciousness) with Truth, protecting the issues of the heart which are the springs of life. We cannot be too conservative in right thinking for right here in the subconscious, "our sin will find us out."

The subconscious controls the activities of assimilation, digestion, breathing, circulation, but these subconscious conditions are all under supervision and management of the conscious mind; that is, the law-given to the subconscious by the conscious, becomes sub-energy to the activities of the organism. If the thought is healthy, the organism will be well. If a false thought is given, the organism suffers. If there is a mixed thought, there will be a mixed condition in the organism.

We note the necessity of thinking God's thoughts after him. The conscious mind must grasp Divine Ideas and pour them into the subconscious. Action must correspond to thought, and thought to action and this must become fixed habit. The stream of Divine Ideas must pour in until there is a strong current of it in the heart, then as the heart contains Divine thoughts, so will it be in the life.

Changing conscious thought makes corresponding change in the subconscious. If a large tree is in the roadway we may get it down and out by continuous clipping away at it. God says he will strengthen our heart if we are of a good courage. No one must give up because he sees little success. The heart is the throne of the Great King and he will be felt there if all his ambassadors (right thoughts) are courteously entertained and welcomed.

Man's deep thought currents have been received,

partly from the race beliefs and partly from flesh inheritance. Some he has unwittingly adopted through ignorance. It is true that as a man thinks away down deep in his heart so is he. We sometimes consciously think one thing and do another, because the new impulse has not gone down strong enough to make a change in the currents which are working within. "The good that I would, I do not: but the evil which I would not that I do."

Jesus Christ has come with emancipation. "He is the Sun of Righteousness with healing in his wings." Man had gotten into such error and confusion that he could scarcely breathe the Divine breath. Jesus came with his consciousness filled with Divine Ideas which said of him "This is my beloved Son in whom I am well pleased."

Jesus Christ was made Wisdom for man and now he has true knowledge of God and himself. Jesus Christ was made Power for man and now he need not waste his energies in vain effort. Jesus Christ was made Substance for man and now he eats in Spirit and Truth and lives. Thus man's thought currents are changed by right establishment in Truth. "Without me (Christ Truth) ye can do nothing."

If man had never broken the unity of the superconscious with the conscious it never could have been said of him that he was lost in ignorance. (Be it always remembered that man's separation from God is in belief and not in reality — God and man are inseparable). He would have retained his power of right thinking and all his ideas would have been in Divine order and his creations the Divine Happiness for him.

Sin is missing the mark, letting go the hold on Right, lowering the standard of Perfect Man, making a lie of Truth.

Jesus showed the steps man is to take to get back to God. The superconscious is the Christ, the Son, the Divinity of Man, the Image and Likeness. The

superconscious was the conscious in Jesus, and the subconscious was one with the other two. Now, whosoever will may become a Christ, a Saviour, with the light of Jesus to guide him. When all the seeming minds in man are made one by this Christ understanding, then is salvation of soul and body.

Jesus showed the way into the realm of Divine, Perfect Ideas, and when man thinks in this realm his creations are never less than perfect. Jesus said, "The Spirit of Truth shall guide you into all Truth." In this guidance the bound condition of the subconscious is let loose, resurrection takes place and man through his conscious mind is able to lay hold on harmony everywhere.

The Christ mind is Principle, is Divine Ideas. Jesus is manifest man, an organized entity, in which all Divine Ideas (Christ Mind) are brought forth in form and visibility. Some of the superconscious, Christ, Divine Ideas, are Life, Love, Power, Intelligence, Substance, Order.

Life is built into form, the visible body, by thinking true thoughts of Life in all its phases. Limited thought makes limited expression. Life has no come and go; there is as much of it here this moment as ever can be. Life is Omnipresent. Life is God. Life in all its fulness and completeness is here and we are here to express Life. The perfection of our expression depends upon our consciousness of Life. The extent of our consciousness of it depends upon our thoughts, and ideas about Life. We manifest, express, according to the character of our ideas or thoughts. We must, to be happy, think the truth about Life. To make immortal realms of our thoughts, thought and action in Truth must be made one. As the Life Idea should be well established in consciousness so should the Substance Idea. Thoughts of Truth establish in Substance. Mortal concepts of Substance make a sense of materiality.



Pure Spiritual Substance permeates all things, permeates man in every cell. Man is immersed in it, engulfed in it, enveloped in it. It is the Life of every cell, atom, particle of his entire body. From it all that is visible comes. Man's false beliefs about it have limited its expression, and he calls this decay matter or the material of man. When man thinks the real truth about himself, about Life, Substance and Intelligence the word matter will become obsolete. We should never forget the All-Knowing Mind, the Omnipresent Father. Every thought we think originates in him; he is the very life of every thought, the very heart of every thought. We may will to use the thought for happy creations, or if we so will, we turn or invert the thought, from happy to unhappy ones. The same Life power is in the thought whether used right or wrong. The cup right side up catches the pure, cool, sparkling water which we drink, and are refreshed. The cup inverted destroys the possibility of a drink and we go thirsty — same cup in both cases.

It will not do to believe in ignorance when All Intelligence is present everywhere. Everyone is the offspring of Divine Intelligence; to be the image and likeness of God is to be intelligent.

The Idea of Divine Love established in the consciousness will destroy all selfish and improper love. Love guided by Intelligence and Wisdom fits into the affections, and is the Christ love Universal in its application. In it man is one with his Father in heaven, and every man is brother to every other man.

The Idea of Power established in consciousness builds up dominion, and weak conditions disappear.

The Idea of Order adjusts all things in one harmonious whole — mind, body and affairs unify in Universal Divine Plan.

We go to the telephone to hear a friend; how poorly we will hear if there is much confusion and noise about us. We wish to hear God in the depths,

the heart of ourself; we cannot well hear until all is still there. We must obey, "Be still and know that I am God." We walk softly here, "God is in this place and I knew it not." Silence is imperative. Clamorous thoughts of material kind must be shut out, doors barred and bolted, we must be alone with God. We see Christ here. We are becoming like him; O, we *are* like him, we see him "as he is." In the earnest believing prayer of thanksgiving, denial, meditation and affirmation, we write the Great Law upon our heart; that is, we give to the subconscious only true thoughts (Truth) which are fixed there, and are ever ready to co-operate in Truth's demonstrations.

To recapitulate. Man is the gift of God pure and simple. Man is the expression of God. Man is like God with powers of creation. Man is never separate from God. Man *is* because God is. Man wills to think as he pleases. Man wills to think the good only, and "the fruit of righteousness is peace and the effect of righteousness quietness and assurance forever."

To study Jesus Christ aright, is the Way of things, the Life of things, the Truth of things for man. No other brings right knowledge. Thought Force is Principle. Thought Force is God. The key to health, happiness and success lies in knowing *how to think*. Man wills to master or be enslaved. Every thought contains a heart, a seed, a life power; every thought germinates and bears fruit after its kind, at the will of him who thinks. The possibilities of God are the possibilities of man. All is possible with God and all is possible with man. Thought is the key.

[Lesson Four of the Primary Course of the Unity Correspondence School, written by William Thompson, a student.]

"My words and my meditations shall be acceptable unto God, for I will meditate in unison with the Spirit of Truth which teacheth me all things rightly to do and say."

## TEMPLE TALKS

BY CHARLES FILLMORE

### BODY RESURRECTION

Before man can become truly religious he must understand not only himself, but the Universe in which he lives. We cannot worship God without knowing something about him. If God is Spirit, we must know what Spirit is. If God is Substance, we must know somewhat of that Substance. True religion is not based on anything but understanding. True religion is not man-made. It is not handed down from the fathers. We are independent searchers for Truth. We hold that there is no religion higher than Truth, and we are earnestly seeking to know that Truth.

Man's body is substance, and we should know its constitution and its relation to the thinking mind. The mind of man is a very large proposition, but the body is just as great. No one can draw a dividing line and say, this is mind and this is body. Everything is a manifestation of the One Great Mind.

There is a great Universal Substance. Spiritual scientists, those who believe that God is Spirit, say that back of intelligence is Spirit. You cannot lift your body out of materiality until you resolve it into its metaphysical elements. If the bones have become hard and brittle, it is through thinking about hard material things. You can make your bones as flexible as those of a little child by being as free as the child from material thought. Children and grown people live in the same atmosphere and surroundings, drink the same water, eat the same food; why are not the bones of a grown person as flexible as those of the child? The thoughts of the mind have made the dif-

ference. An old man, old in years, can be supple if he holds the right thoughts. People are not old on account of years, but on account of their habits of thought. The body will manifest youth if you think young thoughts, and cultivate youthful ways.

How shall we apply the law in detail and get a definite result in bone, muscle, blood? Everything about the body is Spirit and must be set free in this realization. The little child is free, but it is educated at home and in school to believe in a material world, and gradually as it becomes mature its mind becomes loaded with material ideas. Then begin to re-educate yourself. Go down into your body and tell it it is Spirit, the very Substance of Life. It is a wonderful thing to hold a thought and see it manifest in the body.

There are two classes of metaphysicians. One will tell you that you can hold a thought anywhere in your mind and get the perfect results. They say that the body should be ignored and denied away. I tell you the body came from God and is not material but spiritual. Go right into it with your conscious thought and build it up in Truth with your Word. Enter into the bones and tell them the Truth. They are intelligent and will respond to your recognition of intelligence. Think of the intelligence manifested every day in your stomach. A wonderful understanding and knowledge is displayed in the digestion of every meal. Make a conscious union with this intelligence, praise it, and bless it, and you will have no stomach trouble.

Cultivate the power of the mind to go consciously into every part of the body. If you take a little time every day for this work, at the end of a year you will have made great progress.

Every part of the organism represents some Idea in Divine Mind. The bones represent stability. Think of your bones as being spiritually stable, filled

with the powerful energy and the intelligence of the One Mind.

Then there is the blood. Its corpuscles are intelligent, they are spiritual, they are the very Substance of Spirit. Enter into conscious unity with this Substance, Life and Intelligence in the blood.

When Jesus said we should drink of his blood, what did he mean? The blood is spiritual life. The blood of Jesus Christ was representative of this great Universal Life of Being. Say to your blood, "You are Spirit; you are pure." Do not think of your blood as impure; all such ideas load it up with the appearance of impurity. You will never get any life or cleansing from that kind of an idea of blood.

The race will eventually lose all of its red blood, because the red blood is representative of the material idea of life. Men's veins will be filled with electricity. We do not have to wait for some far-off resurrection day for this change. Begin now to hold that the blood of Jesus Christ cleanses from all sin, from all ideas of materiality. This is better than any blood purifier you can buy at the drug stores.

So with every part of this seeming material organism. It must be resurrected, lifted up to its true estate. We must be about our Father's business. He is Spirit. We must get out of all consciousness of materiality and know and express God.

There is but one Substance in the Universe, and that Substance is Spirit. Our bodies are in essence of this Substance and shall be perfect in manifestation when we hold them in the fulness of that perfection.

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### **ANANIAS AND SAPPHIRA**

If we study the Bible history literally we have to invent many subterfuges to get out of the difficulties we meet. In the end our logic is lost and we must depend on "Thus saith the Lord" to get around seeming contradictions.

Every question should be given to the reason, and sifted. We must have understanding. It is not what is here written, not what saints have taught that you should believe. Everything must appeal to your understanding; not to the intellect, but to your spiritual understanding.

In this history let us apply it to our consciousness, our "church." We know that in the regeneration, man must come to the place where he lets go of his sins. Lying and deception are part of the unregenerate consciousness; they are the subtlety of the serpent — that mind which is the foundation of sense consciousness. Man has a certain animal nature. This is not evil when it is under the Divine Law; it is the thought of it as something apart from God that makes it evil. When Truth enters there is an elimination of ignorant thought, and man is freed from error within and without.

Ananias stands for the consciousness which deceives in the outer; Sapphira stands for that which deceives in the inner. Before we can add to our church, or spiritual consciousness, we must eliminate deception from both the without and within.

Peter, representing faith in God, is judge. In doing away with our sins, there seems to be a distinction, but good is not destroyed. Some people when the redemptive process begins, are so wrapped up in material possessions that they do not give up wholly to the Spirit; they retain a part of the price. Man must be thoroughly cleansed before he can come into the full light. When once you discern the Spirit, material thoughts give way. Then when the false is destroyed, the good is more and more manifest. This is true of every man's spiritual development. If you give yourself wholly to God, he will destroy all the devils which have become part of you. Nothing can be hid. You cannot keep back part of the price. You must give Spirit, soul and body to God. But,

where is God? Everywhere. Can you hide anything from this Universal Eye (I)?

When you have eliminated lying and deception from your consciousness, something good comes in their place. You are healthier, and you have new energy and force. The idea that you can deceive and lie drops a curtain in front of your eye, and a cataract forms. The bones ossify, and things of that kind set in all over the body, the result of deception and lying. When you come into the regeneration, all untrue ways must be given up. When the mighty stream of regenerative life is turned into the consciousness it cleanses completely. Many who are entering in have the idea that they can have possessions of their own, but they cannot. The nerve that runs from the brain to the pocket-book must be Christianized, as well as the nerve that runs from the brain to the tongue. This does not mean that you shall make out a deed for all that you have to the Unity Society of Practical Christianity. Everything is the Lord's. In all your transactions make a covenant with the Lord. Say, "All is the Lord's." That kind of giving in consciousness will lead to co-partnership with the Lord, and prosperity will set in. Abundance belongs to all. Here we need to make a distinction between the power of the Spirit manifest toward his obedient children and the world's unregenerate ways.

We should give, not to those who will waste their substance and spend it upon self, but to people in the Spirit who are striving to do good, and who will use substance righteously. By holding to the One Spirit, we form a commonwealth in which all things are held. Let us make a covenant that all we have belongs to the church universal. Ask that the Lord make you a steward of his goods. All who enter fully into this covenant will have plenty. There will be no "This is mine," and "That is yours." God

has provided plenty for all, and if we use what we have righteously we shall never lack.

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## THE TWO BAPTISMS

Every teacher of the New Thought is expected to interpret the Old. We are not pretending to give anything new. The fundamentals always remain the same; all truths are one. Simply new presentations of old truths are being given to men. We believe that we have found new aspects of Truth. That which was merely a symbol has become a tangible reality. The forms and ceremonies of the church are an outward representation of an inward Truth; we know what they represent.

In the church is a form called baptism; we are often asked, "Do you observe this rite?" Most people consider this one of the fundamentals of the Christian religion, and according to the narrow concepts of Christianity, no one can enter the kingdom of heaven without going through this form. Baptism occupies such a large place in the religious consciousness that we should search out and know what relation the symbol has to the real. What does it mean? What does it have to do with spiritual growth? In the regeneration everything resolves itself into one proposition, the putting on of the Christ consciousness. Everything else is wood, hay and stubble. The question of moment is, "How can I make myself what I ought to be?" Baptism enters into this question.

One came baptizing before Jesus. This was John the Baptist. He had disciples, and did many of the works Jesus did. He especially called all sinners to repentance, to reform, to "change their minds." This cleansing John must have a place in the consciousness of every true Christian.

The baptism of John was a cleansing; but another baptism followed this, and both were symbolical of something that occurs in the deeper realm of mind,



the Spirit. What this is we must find out through spiritual understanding. The different steps in the symbols give the key and we can discern these steps in our own minds. John the Baptist was in the mind of Jesus, and the baptism took place in the consciousness of Jesus. We have the parallel in our own consciousness. This first baptism was by water. Water represents cleansing. Water is a disintegrating element that dissolves and washes away all materiality. Water has greater power than men usually give it credit for having. It is said that a strong man cannot long endure the force of water falling into his palm at short intervals, one drop at a time. We can see the disintegrating effect of water in the earth. Hills are washed down and valleys filled in by little streams of water. Great gorges have been cut in mountains, the result of the disintegrating effect of many little drops of water.

Water represents a quality of mind, and metaphysicians, have gone to the other extreme in eliminating baptism, but we see more and more the spiritual or invisible something that lies back of water. We have been calling it material, and have strained out its spiritual power. Baptism is a pouring into consciousness of the dissolving, disintegrating power of the Word which breaks up and washes away all ideas of materiality. This is the Word in the form of denial. The vegetable world is now waiting for this baptism of water. The next step is the sunlight. The water baptism is negative, a letting go, a denial; the spiritual baptism is positive, it is a taking on, an affirmation. All growth in the organic world is the result of the positive attitude. We have a representative in the natural world that shows us how the law works in us. The outer is a symbol of that which exists in man. We must observe all the rites and ceremonies, but in understanding. We count everything as a lesson. Around man circles everything. Man is the

sun. Earth accumulates through positive affirmation. This is the baptism of the sun. So man, the Son of God, accumulates from the One Great Mind. When he knows the law and applies it, he has the secret of growth. All growth takes place through these two attitudes—a letting go, a taking hold, or denial and affirmation. We must have the cleansing followed by the sunshine. First, we let go of old material concepts. Man becomes attached to the dust by clinging to material ideas. If you were a tree and held to the dust that gathered on your leaves, and would not let the waters wash it away, you would finally become part of the earth. This illustrates the man or woman who clings to material conditions, unwilling to let go. You cannot get into a new consciousness until you first let go of the old.

Philip represents the power of the Word, the spiritual Word that chords with the Principle. After Philip was illuminated he was sent by the Spirit to Gaza where he met a eunuch of great authority under Candace, queen of the Ethiopians. This eunuch was returning from Jerusalem, where he had gone for worship. As he sat in his chariot, he read from Isaiah the prophet, and the place of the Scripture which he read was this, "He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so opened he not his mouth." The eunuch did not understand what he read, and Philip explained it to him, preaching unto him Jesus, and afterwards baptized him.

This means that man reads and understands in a way, but does not see clearly. He reads merely the letter, and does not get the spirit. This incident occurred in the desert. The desert and the impotency of the eunuch illustrate lack of spiritual illumination. This lack is in the consciousness of everyone of us. The way out is through baptism—first the baptism of water, then the baptism of Spirit. Philip preached

to this eunuch Jesus Christ, and the eunuch believed and was baptized. We are told by Paul that we are baptized into his death. This means that the personality must be denied away; we must be cleansed of personality.

Baptism is merely material unless one is spiritually illumined, until he knows the metaphysical law lying back of it.

I AM is the central figure in our growth. We must be about our Father's business. God is making himself in you and manifesting through you. After a certain stage of realization you become a factor in the work, and if you put limitation on yourself, the growth stops. It will not go on independent of you. When man reaches a certain place in consciousness, there comes individual responsibility. Everyone is responsible for the condition he is in, not only in environment, but in body. You must let John baptize you, you must let go. Say, "I accept the illumination of the Spirit. I am baptized with Jesus Christ into the death of the personal and am raised a new man. I am the Son of God."

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How blessed is contentment; how it beautifies the lives of men and women, throwing a halo around them and making their presence a charm to all; their very words seems to flow calmly and peacefully, betokening the calm and peace within; and even their features are peaceful to look upon; they do not gesticulate wildly, nor talk hurriedly and excitedly; neither do they bore one with a long list of imaginary grievances and dark forebodings; but they are a blessing and inspiration to all who know them.—A. H. Hassell, in *The Light of Reason*.

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The most fortunate man is one who can appreciate things.—Burry.

## EXTRACTS FROM A LECTURE

[By the Dean of the Vermont Medical College, given at Washington, D. C., June 3, 1892, and reported in the Journal of the American Health Society.]

We are sick because we know not how to be well ; we are weak because it has never entered our minds that we might be strong.

It is not then, let me say, physicians as now educated and employed, or medicines as now used, that will give us health. What we need is instruction; not so much of new things as new ideas of common and familiar things. Man, health, disease, and medicine are common words. They must be invested with new or, at least, right meanings.

The perfect way is *science*, not *pseudo-science*, the mere *opinions of fallible men*, but *science capable of demonstration like mathematics*.

As to the cause of disease, physicians seem to know very little, and if we say specific cause, they know almost nothing; indeed it is a question that admits of grave doubt, whether they know the specific cause of any form of disease whatever. We speak not of the individuals, but of doctrines of the schools. . . . Now, if the people really knew that a certain course of life would always bring pain, sickness or premature death, they would not pursue that course. No one purposely and understandingly injures himself. To know and understand the cause of disease and the conditions of health is to be well. Self-knowledge is life-knowledge. . . . Man is mind — whatever that may be — individualized by degrees of culture, and also by the human organism which we call the body. The body itself is not the cause of anything, it is an effect, an instrument only for the soul. . . . Now, bacilli are material, and cannot therefore be the cause of disease. Disease is always the result of the misconception of truth.

But the schools of medicine are still searching in

the material realm, with microscope and scalpel, to find the cause of disease. It is not there. It is in the mind, and to the mind we must go for final relief from sickness. Poisons may kill, but they cannot make alive; and narcotics may deaden pain, but they cannot bring health. The vital force, the healing power is invisible. It belongs to the mind. . . .

The interests of people are safe only in one way—in understanding. They must know for themselves. We do not advise them, however, to study medicine as it is today, but logic, philosophy and common sense rather. . . . Disease is a unit and has no plural. It is discomfort, or uneasiness, always and everywhere. It is nothing else, and nobody is any wiser or better for the many hundreds, yea, thousands of comparatively useless terms found in medical books. . . . What more does the patient know when told that he has paresis or locomotor ataxia? . . . These terms do not reach the cause of disease: they serve only to conceal ignorance. What we want to know is the cause and cure. . . . If we, as mental beings, do not listen to the report of the sensory nerves, we feel no pain. Culture alone will fortify the soul against disease, and fortitude belongs to mind, not to drugs. . . . Drugs teach us nothing. Doctors also, as now educated and employed, generally teach us little. They are pill venders, prescription writers, often poisoners, not by intent directly, but by custom, by servile submission to fallible book authority. . . .

To preserve the body in health is a religious duty. The health of the body is necessary, not only for our own happiness, but for the happiness of others. The divine art of living, and the art of healing—for the two are one, a double art—can be more perfectly taught, not to a few only in medical colleges, not from a hundred volumes of books, but to all; and by use of a single volume, or at most, only two or three.

Truth is simple, and the healing power is always present. The Power that heals all wounds and all disease is not some pill or powder, nor any material medicament as many suppose, but is an invisible force. . . .

It is not yet twenty years since it was known that the circulation of the blood is governed by sympathetic nerves. . . . Through them the soul — the seat of emotions — controls the circulation. This is new in science and leads properly and directly to mental healing, or didactic medicine. A healthy emotion is a remedy far better than Digitalis. . . . The doctor of the future will be the teacher as of old.

The drug system is tottering to its fall, and legal enactment, even, cannot long prevent the people from finding out a better way. . . .

The trout in the brook, the bird in the air, or the tiger in his native haunts, never becomes infirm with age. Why should man? Is the added gift of reason the curse that follows him, and makes him an invalid and cripple? To think that is to impute folly and even malevolence to the Creator. Man was made to be well and youthful always. The work of the Infinite is perfect. It is the hand of man alone that mars.

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The true cause of disease is *not* micro-organisms, not any germs of animal or vegetable life, nor yet any purely physical cause; but in error of thought and feeling, or a failure to understand and apply the beneficent principles of our being. The nature of disease, or disease itself, is not any sign, symptom, or appearance upon the body, but is pain or distress of mind, and this again is only the prompting of the Spirit within to have us change our course; and lastly, disease can be permanently cured and effectually prevented, not by any drug or compound of drugs, nor yet again by any inoculation or contamination of the blood with any virus, but by removing all cause of

disease and correcting the conditions of life. And this can only be done by a universal health education. The lesson to each individual is study, and employ, not drug doctors, but health teachers.

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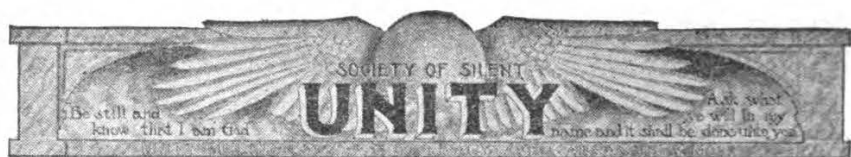
## A FEW MINUTES IN THE SILENCE

Here is a hint for the women who fidget and fret and fuss. Go into the silence at certain times of the day. One need not necessarily retire for formal prayer. "He who is in the path of duty needs no prayer," said a wise Oriental. But in the silence you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will absorb power.

Slip away for ten minutes and tranquilly picture your work before your mind's eye as a triumphant and completed whole. Quiet your spirit, holding yourself open to the divine currents, feeling that you are a channel for your measure of the central power; and you will emerge sustained and soothed by the inflow from the central sea. You will go forth to your work able, like the poet's brook, "to make a pastime of each weary step." Withdraw into the deep silence: there is no surer way to fling off the shadow of fear, to banish the newts and bats of the worries and flurries.—*Edwin Markham.*

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I call that mind free which resists the bondage of habit; which forgets what is behind and pours itself forth in fresh and higher exertions.—*Channing.*



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together we make a rate of \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI.



## CLASS THOUGHT

OCTOBER 20 TO NOVEMBER 20  
HELD DAILY AT 9 P. M.

*There is but One Presence and One Power  
in the Universe, the Good Omnipotent.*

## PROSPERITY THOUGHT

OCTOBER 20 TO NOVEMBER 20  
HELD DAILY AT 12 M.

*"It is your Father's good pleasure to give  
you the Kingdom."*

*Out of Thy Omnipresent Substance I am  
abundantly supplied.*

## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity**

*These extracts represent the general trend of the  
doctrine taught at this Center, and they will be helpful  
to all who are under instruction or treatment :*

The teaching of the wise of every cult is that the Master is within. When we have exhausted every external aid, and let go of all human helps, then we are in position to fall back wholly on the Master-Mind within the Temple.

Every attribute which man expresses must be spiritualized before the Law is fulfilled. Mortals can love in the personal and be satisfied, but those who have ascended into the spiritual heavens, through spiritual understanding, must expand their love to that heavenly state. You are in this transition and you will not be satisfied until you realize the Great Universal in all its relations.

Begin at once to let go of personality, and affirm along every line, your unity with the great Christ-Mind, the Cosmic Mind of the Universe. Make it a daily practice to deny every mortal limitation, and affirm your identity in God through Jesus Christ, your Resurrection and Ascension.



Sometimes the mind gets into the habit of acting in a contradictory manner, and we profess faith in the principle and yet recite and complain of failure. While we do this we are sowing a mixed seed, and it takes long to bring about the desired harvest. If we see that we are failing to demonstrate, and lay emphasis on the failure, we are not applying the law of spiritual overcoming. We must pray, believing that we have already received, even as Jesus taught.



A few days ago our attention was called to a postal card bearing this verse:

Oh, trouble is an ounce, or trouble is a ton,  
Or trouble is what you make it.  
It isn't the fact that you're hurt that counts,  
But only. How did you take it?

In these four lines is summed up a great deal of the philosophy of good and evil. It is our attitude toward things that counts. If seeming evil is to be worked out in good, the right attitude must be taken.

For instance, the second problem you present in your letter will work out right if you make yourself positive *in Spirit*. When one is negative, he is open to adverse conditions. When he is positive in a personal way, he strives and resists and thus increases the discord, instead of helping it. Neither of these extremes will remedy any departure from the Divine Law; the only true way is as mentioned above, be positive in the Spirit.



God is in you now as the abundant supply of all that you can desire; he is in you as health, as pros-

perity and as that understanding that will never again let you see lack in any way. Jesus said, "It is not I, but the Father within me, he doeth the works." If you will believe that Father really dwells within you, as Jesus tells us, you will easily understand that you are now provided with everything that you wish. The way to let this good come into the formed world, is to believe that God acts through you to bring about your good.

Prosperity is first a condition of mind. All the wealth that is possible of manifestation exists in the spiritual nature of man, and can be made to express by an understanding application of the law of formulation. The Omnipresent Supply is capable of producing forms and opulence of wealth that have not yet been conceived. By familiarizing ourselves with the fact of present supply we open the way for its appearance in us.



"That cold I wrote you about still stays by . . . I tried hard to keep out of the wind and drafts when traveling, but could not succeed. My mother told me that if a breath of air blew on me when a child I took cold. She always held that thought over me, and I do not seem to throw it off."

Putting away fear will remove you from the cold-taking zone. If, instead of trying "hard" to keep out of drafts you would bless the wind as the emblem of the Holy Spirit you would not receive it as a disease producer, but as the very breathing upon your body and into your body of the breath of God which makes of you a living soul. Your mother cannot fix laws for you; only that is your law which you accept. "Know ye not, that to whomsoever ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?"



It comes to us that the main point for your spiritual growth is to cultivate the habit of seeing

*only* the bright side and giving thanks. Every day count your blessings ; name them over with thankfulness. Begin with life. Rejoice that you have life, and sight, hearing, and husband, and sons, and friends, and keep adding to the list. You will be surprised how it will grow as you keep going over it every day. If you had been blind for many years and your sight was suddenly restored to you, how you would rejoice. You would be fairly shouting for joy. Be just that glad for your sight and for every blessing you can think of.

And do not stop with the blessings that are manifest. Give thanks for those things you have asked for, because you have received. "He that asketh, receiveth." Be glad for the prosperity which is now yours under the Divine Law, and it will be manifest. Encourage your husband and son to believe that God does prosper them, that it is the Father's will for his children to have plenty of every good thing.



We are here to express God, and if we refuse to do so because we cannot give full expression all at once, we hinder our spiritual growth. Because "the clergy and others have not been able to give any definite and understandable description of God," is no proof that it cannot be done. When one starts in the way of spiritual understanding he must drop and leave behind him many old mortal beliefs, among them, the idea that man cannot know God. The mortal mind cannot know God. It is ignorant. "The natural man receiveth not the things of the Spirit of God. Neither can he know them because they are spiritually discerned." But, "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding." The Son can know the Father.

Deny the ignorance, unbelief and limitation of the mortal, and affirm your Sonship, your knowledge of the Father. "According to your faith, be it unto you."

# QUESTIONS AND ANSWERS

Will you please give me the names of the centers in the body and also tell me how to find them?—\*.\*

There are twelve controlling centers in the organism, through which the mind acts as principal and agents. In Scripture they are referred to as the twelve foundation stones of the temple, the twelve sons of Jacob, and the twelve disciples of Jesus Christ. It requires great ability to consciously locate and develop all of them and the average student will find the primitive seven sufficient to begin with. They are as follows:

Wisdom — Top of head .....	(color) Yellow
Power — Throat, at the root of tongue.....	Purple
Love — Center of breast.....	Pink
Substance — Pit of stomach.....	Green
Truth — Navel.....	Blue
Life — Generative organs.....	Red
Strength — Back (kidneys).....	Indigo

To vibrate these in unison, start with a general realization of Wisdom, Love, Power, Substance, Truth, Life and Strength. These are ideas in Divine Mind, and are projected into human consciousness at these various centers, each having its corresponding brain through which to function. The starting point is always Wisdom. Center your attention in the top of your head and affirm your unity with God and all his wisdom and knowing power, and with all thoughts pertaining to that department of Being. Then drop from there to the Life center and affirm the presence of the one Divine Life in all of its purity, vigor, etc. Then go to Power, then to Strength, then to Love, then to Substance, then to Truth. At each of these centers speak words of spiritual authority in the name of the Christ. Do this over and over, but not necessarily in the order given. You will find some centers weaker than others in responding, and you will have

to abide in their "house" and speak the words of Truth there more continuously than in some others; but keep up this inner concentration until you feel a vibratory current all through the body.

—O—

Do you believe in divorce? Give me your ideas on that subject.—\*\*

In the matter of divorce we never give advice, nor can we say that we have a settled solution, for the question is one that the individual must work out for himself. It is a question personal to the one considering it. This is a rule, however, that one may follow under all occasions: Pray for divine guidance; ask to be directed, but do not throw into the situation any desire that may be in your mind, for desire often colors the reply that comes in answer to our asking. If you would be free from all this, strip your mind of all your wishes in the matter, and just say that you will have only Divine Intelligence to rule in all your ways. Usually the differences that lead to divorce can be adjusted, to the good of each party concerned. These differences, oftener than any other way, are the product of misunderstanding followed by a stubborn pride to not give in, to not compromise. All this is contrary to the Spirit of God. It is much more Christ-like to take the initiative in a reconciliation than it is to stand out on an offended dignity, or even innocence. God looks to the motive; when that is made right the act will be right. One can scarcely afford to take a step through a selfish or stubborn motive that may change the course of two lives most vitally. Only the purest, most unselfish idea must be followed in such a crisis.

—O—

What is the cause of indigestion, and what is the remedy?—\*\*

We are often asked to give specific causes and the mental remedies for what have come to be known

as specific diseases. We have in many cases attempted to answer such queries, yet have realized that they were not entirely satisfactory. The fact is that no two people produce exactly the same results in their thought-processes, consequently the specific cause of every appearance upon the body cannot be given in exact terms. We have found that in a general way, the law works out, but the combinations of thought are many, and the trained healer studies his patient and discovers his dominant errors.

In answer to this question, we would say that indigestion is caused by any state of mind that interferes with the action of the stomach. Worry, anxiety, fear and similar thoughts break the steady life-current in the organism, and every function is disturbed more or less, but the great nerve and brain lying back of the stomach is thrown into inharmony, and suffers more acutely because of its larger capacity.

True spiritual healing harmonizes the whole man by casting out of his consciousness all error thoughts, and establishing in him the original man-mind. This mind is the Creative Idea of God, and is natural to us all when we adjust our thoughts to its thoughts. Jesus Christ proved this, and we take him as our pattern in our healing system which includes the complete regeneration of man. When the consciousness which he set free in the race is introduced into anyone's mind, a re-adjustment of thought at once begins, hence we make it a rule to call upon his name in every treatment.

It is not wise to dwell upon the numerous diseases which have been named and made part of the race thought. The simple process of printing their names calls them up and helps to perpetuate the many errors which they represent. For this reason we do not answer in these columns all the questions of this character that we receive.

## THE UNIFICATION OF THE CONSCIOUSNESS

STELLA M. TEMPLEMAN

“Thought makes the man.” At a former stage of unfoldment, many of us perhaps have dismissed these words from mind as a figment of the imagination upon which it was not worth our while to dwell; but now that we are beginning to have an insight into the things of Spirit we realize its truth.

The metaphysician says that God is Mind, that God is Law and, therefore, Mind is Law. Mind and Spirit are synonymous, therefore a well ordered universe is the creation and outcome of spiritual Law. We are studying the nature and operation of this Law.

Back in our school days we learned that “a verb is a word that expresses action, being or state of being”—one part of speech with a three-fold nature. So God is Being, State of Being, Action, or Mind, Idea, Expression, as we have already learned. When we begin to study Mind, we see that it also has a three-fold nature. Mind, essentially one, is conscious, subconscious, superconscious, a progression from the objective, outer, visible realm of sense consciousness to the intermediate subjective impressionistic realm, and through this latter to the inner realm of the Absolute, the “Holy of Holies,” or spiritual consciousness. Properly speaking we should reverse the order and begin with the superconscious, moving from cause to effect; but man has lost the consciousness of unity with the Father and in order to regain the harmony which is his under the Divine Law of Inheritance, he must, when he comes to himself, start back to the Father just as he is, the conscious mind being the only link in the Divine sequence of which he is at first cognizant.



We are all very well acquainted with the conscious mind. Through its use we establish our relations to the outer realm and recognize our individual entity. Indeed, there are some who claim that the conscious mind is the only mind there is. They are simply holding a thus far undiscovered country to be undiscoverable. Of such as these Cardinal Newman spoke when he said they "are only possessed by their knowledge, not possessed of it." But in due season these will awake and respond to the call of Spirit to "come up higher."

The subconscious mind is the vast silent realm which lies back of the conscious mind and between it and the superconscious. To one who does not understand its nature and its office, it is the "great gulf fixed" between his present state and the attainment of his highest desire, his good. The subconscious may be called the sensitive plate of mind. Its true office is to receive impressions from the superconscious and to reproduce them upon the canvas of the outer, conscious mind. Man, however, having lost the consciousness of the indwelling Father as an ever-present reality, has reversed the process and impresses the subconscious from the conscious mind. In this way the former is made to register impressions of both good and evil, according to the idea held in conscious mind at the time the impression is made. And since it is the purpose and nature of the subconscious mind to reproduce, or throw upon the screen of the conscious, the exact impression which it has received, the conscious mind is thus made to express two sets of opposing ideas. No enduring structure can be built while this state of affairs continues. "A double-minded man is unstable in his ways." Jas. 1:8.


Man must go back to his Source, the superconscious mind, and let its clear light flood his whole being with the Truth. He must lay aside forever the idea of serving two masters and look to the one Mas-

ter, even Christ, the spiritual consciousness within. Jesus Christ said he came not to destroy the law, but that the law through him might be fulfilled. It is the mission of every one born into the world to fulfill the law of Being, and this can be done only by working from cause to effect.

"Submit yourselves, therefore, to God, Draw nigh to God and he will draw nigh to you." It is a comfort to know that we do not have to make the entire journey alone back to the Father. When the prodigal son came back to his father, we read that "when he was yet *a great way off*, his father saw him, and had compasssion, and *ran*, and fell on his neck, and kissed him." The superconscious is ever ready to pour forth the Divine blessing, quick to respond to the call of the conscious, which it meets on the middle ground of the subconscious. Spirit is omnipresent, but man has hedged himself about by a world of illusion of his own creating, and through its mists he cannot see the Father, or catch the light from the superconscious. Jesus came to give us conscious control of the intelligence and power necessary to dispel these mists in order that "the true light which lighteth every man that cometh into the world" might shine full upon us. Thus we see that the superconscious sends its rays of intelligence and power first into the conscious, and through their influence we are led to seek "the kingdom within" where all things are added unto us.

The superconscious mind lifts up, or regenerates, both the subconscious and the conscious, transforming them into the true image and likeness. Faithfulness is required of the conscious mind during this transformation. It must look ever to the superconscious for all direction and instruction. It can of itself do nothing with assurance, because the Spirit of Wisdom rests in the superconscious.

The subconscious exists for the benefit of the



There is but One  
Presence and  
One Power in  
the Universe, the  
Good Omnipotent.

From UNITY for October, 1909, Kansas City, Mo.



conscious mind, and unless regenerated, it thwarts the efforts of the conscious at every step, so that we "cannot do the things that we would." The subconscious is sometimes called memory. One whose subconscious mind has not been systematically trained, or awakened, is often heard to say that he has "a poor memory." Sometimes he tries to recall a word or a name that he "knows as well as he knows anything," in fact, "it is at the end of his tongue," but cannot speak it. Several days later perhaps, when there is no longer any necessity or desire to recall it, the word "comes to him." The subconscious has reproduced it, but its response has been slow.

The subconscious can be trained by the conscious mind to work systematically and reliably, but the conscious mind must be faithful and consistent in the impressions it seeks to make upon the subconscious. For five years after learning typewriting a stenographer used the sight method. Then the advantages of the touch system (writing without looking at the keys) were impressed upon her and she desired to change systems. At first she did not believe it could be done, because she was so "used to the other way" and was engaged in active work, leaving no time for practice. But the desire continued, and before long an opportunity came. She went West and was given a different position, where there was leisure for practice. Daily association with an enthusiastic student of the touch system was also given her and she was encouraged in every way. For about six months she devoted her conscious mind to remembering the keyboard and to controlling the movements of her fingers, until the subconscious mind was so impressed by the right movements and position that it regulates them now of itself and has done so for more than a year. "Thought is quicker than vision" was her motto during the tedium of practice, and it has proved true. If she strikes the wrong key she knows

it instantly without having to look at the copy, and she has been heard to say that her fingers express her thoughts much better than her tongue, because they have had so much more attention and such persistent drill. Of course, the fingers can do nothing of themselves, because Mind is the only actuating power.

The subconscious mind is also known as the heart, and the many references to it in the Bible show that its nature and office were well understood by the writers of Scripture. "Keep thy heart with all diligence, for out of it are the issues of life," shows the importance of the proper development of the subconscious mind. Man cannot, however, keep his heart, or control the expression of impressions from the subconscious mind, without the aid of Spirit. The superconsciousness reaches to the depths of the subconscious and sets free the energies bound in error thought, and man can then reach and mold the subconscious easily, in harmony with Divine Ideas. The regeneration of the subconscious is not the work of the conscious, but of the superconscious mind, acting in harmony with the conscious. The Spirit of God, speaking through Ezekiel, commands: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." Ezk. 18:31. This command is to the conscious man, or mind. But later he says, "A new heart also will I give you, and a new spirit will I put within you," (Ezk. 36:26) thus signifying that the whole mind must be embraced in the regeneration. There must be perfect co-operation of the three phases of mind in order to produce the perfect whole. "I the Lord search the heart, . . . even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10. "Purify your hearts, ye double-minded," says James. We do this when we turn conscious attention within and the pure Ideas of the superconscious come forth to meet our

call. "He that is joined unto the Lord is one spirit." I. Cor. 6:17. So when we seek the superconscious and make conscious connection with it, we harmonize all the forces of mind and body, we lift up the sub-conscious until a complete, conscious unification of the three phases of mind is effected and we become established "in singleness of heart." We can say with the Psalmist, "My heart is fixed, trusting in the Lord." We do not fear anything that may come, for we know that we draw upon the Divine Ideas in the Father Mind, and that whether they be love, wisdom, substance, strength, life, order or whatsoever, all are good.

Thus we build ourselves into the image of the heavenly by the power of thought. We commit our way unto the Lord (the Law of Mind), we trust also in him, and he brings it to pass. He brings forth our righteousness as the light, and our judgment as the noonday. "Judgment also will I lay to the line, and righteousness to the plummet. . . . And your covenant with death shall be disannulled, and your agreement with hell shall not stand." Isa. 28. We no longer believe in the necessity or even the existence of these things that have so long frightened us. Our judgment and our righteousness are squared by the Law, clear as the noonday, and we see that there is but the one Life and that everywhere and always present, hence the idea of death is dispelled and with it the appearance that followed upon the idea. We see that God is Love and beside him there is none other, hence there can be no malign power, no evil, no hell, and these appearances vanish from consciousness,

Carlyle has said: "O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee." And it is true. In man is "all the

fulness of the Godhead bodily." Jesus taught that it is not necessary to be careful or troubled about many things in order to fulfill our mission; that "but one thing is needful," and that is to seek and listen to the Divine voice within and obey its words. We do this through silence, prayer and meditation. We say to conscious mind, "Be still and know that I am God." The Father says: "Willingly would I speak my word, and reveal my secrets unto thee, if thou wouldst diligently watch for my coming, and open unto me the door of thine heart." This we are seeking to do, and this search is opening up to us "a new heaven and a new earth." "And the Spirit and the Bride say, Come."

## THE HORSE AND THE DOG AND THE MAN

The horse and the dog had tamed a man and fastened him to a fence.  
Said the horse to the dog, "For the life of me, I don't see a bit of sense  
In letting him have the thumbs that grow at the sides of his hands, do you?"  
And the dog looked solemn and shook his head and said, "I'm a goat if I do."

The poor man groaned and tried to get loose, and sadly he begged them,  
"Stay!"  
You will rob me of things for which I have use by cutting my thumbs away!  
You will spoil my looks; you will cause me pain! Ah, why would you treat  
me so?  
As I am, God made me, and he knows best! Oh, masters, pray let me go!"

The dog laughed out and the horse replied, "Oh, the cutting won't hurt!  
You see  
We'll have a hot iron to clap right on, as you did in your docking of me!  
God gave you your thumbs and all, but still the Creator, you know, may fail  
To do the artistic thing, as he did in furnishing me with a tail!"

So they bound the man and cut off his thumbs, and were deaf to his pitiful  
cries,  
And they seared the stumps and they viewed their work through happy and  
dazzled eyes.  
"How trim he appears," the horse exclaimed, "since his awkward thumbs  
are gone!  
For the life of me I cannot see why the Lord ever put them on!"

"Still it seems to me," the dog replied, "that there's something else to do:  
His ears look rather long for me, and how do they look to you?"  
The man cried out, "Oh, spare my ears! God fashioned them, as you see,  
And if you apply your knife to them you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said.  
"When you bound me fast and trimmed my ears down close to the top of  
my head!"  
So they let him moan and they let him groan while they cropped his ears  
away,  
And they praised his looks when they let him up, and proud indeed were they!

But that was years and years ago, in an unenlightened age!  
Such things are ended now, you know; we've reached a higher stage!  
The ears and thumbs God gave to man are his to keep and wear,  
And the cruel horse and dog look on and never appear to care!

—S. E. Kiser, in *Chicago Record-Herald*.



# BIBLE LESSONS

By CHARLES FILLMORE.



## Lesson 4. October 24.

PAUL A PRISONER BEFORE FESTUS AND AGRIPPA.—

Acts 26:19-32.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21. For this cause the Jews seized me in the temple, and assayed to kill me.

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23. How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24. And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.

25. But Paul saith, I am not mad, most excellent Festus: but speak forth words of truth and soberness.

26. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Agrippa *said* unto Paul, With but little persuasion thou wouldst fain make me a Christian.

29. And Paul *said*, I would to God, that whether with little or much, not thou only, but also all that hear me this day, might become such as I, except these bonds.

30. And the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or bonds.

32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

GOLDEN TEXT—*I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.*—

II. Tim. 1:12.

When Truth has once entered the mind there is no getting rid of its work. It may seem to be bound and in a dungeon, forgotten by the prosperous ruler, Festus, yet it is not inactive. There is an undercurrent of true thought that keeps up an incessant tapping at the door of conscience and justice, and eventually undermines the whole character. The changes that come to one during this process are hardly discernible on the surface, and we are not always conscious of the transformations that are going on unless we compare the thoughts of today with those of a few years ago, or before we listened to the statements of Truth. It is a quite common experience for one to think that there has not been much progress, but a little retrospection shows that the Light has brought about a whole new set of ideas and dissipated the darkness in ways beyond description.

Felix means transient prosperity and happiness. His reign was short as governor of the province, and history says he was deposed because of corruption in office. He was succeeded by Festus, whose name signifies festive, joyful. Agrippa was his brother-in-law, governor of a neighboring province, who with his wife Bernice was visiting Festus. Paul was called before these worthies and commanded to restate his case that they might determine what should be done with him.

Agrippa means one who gives pain in his birth. As Festus represents the transient joys of the external life, his brother-in-law, Agrippa, shows the close association of this sort of pleasure with pain. Drusilla and Bernice represent the voluptuous side of the sense life. A change is taking place in consciousness. The Truth is finding its way to the surface. The man and his soul are communing. Yet the walls of sense are not all broken down. It took many journeys of the priests and people around Jericho, with their trumpets of true words, to shatter the walls. The

Truth comes up before us again and again before we finally accept it, if we are enamored of the sense life.

Paul preached the former illumination which came at midday at Damascus. Festus declared that he was a lunatic—that his much study had unbalanced his mind. When the recollection of some great spiritual uplift comes to us as a memory, we are apt to consider it a delusion, especially if we are back in the sense consciousness. In order to realize the truth of the superconscious mind we must keep up the contact with it through frequent prayer and meditation. After we have lost the connection and are submerged in the intellectual and physical realms of thought, the higher seems so far away that we count it a dream or insanity.

So long as we are enjoying ourselves in the sense life, our ears are usually dull to Truth. Festus was not moved by Paul's eloquent appeal. But Agrippa (pain, the "grippe") brings us very close to an acceptance of the higher way. He was "almost persuaded" to believe. Nearly all the present crop of Truth students came the *Pain Route*. But Agrippa didn't get there at the first appeal—he doubtless tried somebody's cough cure.

### Lesson 5. October 31.

PAUL A PRISONER. THE VOYAGE.—Acts 27:1-26.

Print Acts 27:13-26.

13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo;

15 And when the ship was caught, and could not face the wind, we gave way to it, and were driven.

16 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat:

17 And when they had hoisted it up, they used helps undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

18 And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard;

19 And the third day they cast out with their own hands the tackling of the ship.

20 And when neither sun nor stars shone upon *us*, all hope that we should be saved was now taken away.

21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me and not have set sail from Crete, and have gotten this injury and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship,

23. For there stood by me this night an angel of the God whose I am, whom also I serve,

24 Saying, Fear not, Paul: thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.

26 Howbeit we must be cast upon a certain island.

GOLDEN TEXT— *Commit thy ways unto Jehovah; trust also in him and he shall bring it to pass.*—Ps. 37:5.

Paul seems to have met with unusually hard experiences after his appeal to Cæsar, having claimed the protection of the law of man because of his Roman citizenship. If the idea gets into the mind that we can demonstrate through taking advantage of the law of the land, and we appeal to that law, and give it the balance of power, we shall have to work out our problem upon a material basis, with spiritual forces secondary. This does not imply that we shall not have the help of the Spirit, but that the higher law will be limited in its movement in the mind to the dominant ideas there prevailing.

Paul and Silas were released from prison on a former occasion by the angel of the Lord, and Peter had a similar experience. The Bible gives many examples of the interposition of the power of the Lord to set aside material bonds when it is invoked. But it must be *invoked*. The law don't work unless man works it, or with his mind touches the button that sets going the machinery that does the work. If we lose faith in the higher law or decide that it is expedient to adopt the lower, we get results according to the ability of the method under which we have placed ourselves.

Beware how you put yourself in the hands of the mortal law. It is hampered on every side. The "law's delay" is proverbial. Paul seemed in peril of death and appealed to the law of Cæsar for protection. He in that way escaped the Jews, but put himself in a bondage that lasted for years, with all the vicissitudes that accompany that mortal way. Had he held to the protection of God, the higher law would certainly have saved him and set him free besides.

However, it is quite common for men to work out their spiritual ongoing in just this way, and we are shown in these lessons how we do get the help of the Lord whatever our limitations may be. Paul really represents our highest concept of Truth sailing 'round in the mind, headed for Rome, the very center of intellectual domain. In all the hard experiences that come to us when we have put ourselves under the mortal law, we discern or are warned how to avoid them, but because we are in bonds to that law we cannot dictate — the environment is dominant in our conduct. Paul advised that the journey be delayed at Fairhavens until Spring, but his advice was ignored and a series of hard experiences followed.

The storm and shipwreck are typical of the stormy times we have in our thought world and the suffering it brings to the body in a case of sickness. There are seasons when the hurricane of mortal thought sweeps down upon our ship and threatens to sink it with all on board. But Jesus, the I AM power in every one, comes to the rescue, and what we know of the law is applied. Eating is typical of affirming that is, appropriating. When Truth encourages us to eat we understand that we are to affirm the highest spiritual words we know. When we take this "bread," substance of life, and "give thanks unto God in presence of all, and begin to eat," there is encouragement and good cheer throughout the whole man. Then the processes of nature start up, the old idea of mate-

rial substance is denied, elimination begins, the "wheat is thrown into the sea." We head for the shore, after letting go the anchors that we had thrown out in the confusion of the stormy fever, and find ourselves once more on dry land. But the old ship, or former body-consciousness, goes to pieces. There is a new and purer arrangement of the cell life in the organism after we have triumphed over error's storm, — a new body is made from the Universal Substance.

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### Lesson 6. November 7.

PAUL A PRISONER. THE SHIPWRECK.—Acts 27:27-28:10.

Print Acts 27:39-28:10.

39 And when it was day, they knew not the land : but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders ; and hoisting up the foresail to the wind, they made for the beach.

41 But lighting upon a place where two seas met, they ran the vessel aground ; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of *the waves*.

42 And the soldiers' counsel was to kill the prisoners, lest any of *them* should swim out, and escape.

43 But the centurion, desiring to save Paul, stayed them from their purpose ; and commanded that they who could swim should cast themselves overboard, and get first to the land :

44 And the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

1 And when we were escaped, then we knew that the island was called Melita.

2 And the barbarians showed us no common kindness : for they kindled a fire, and received us all, because of the present rain, and because of the cold.

3 But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.

4 And when the barbarians saw the beast hanging from his hand they said one to another, No doubt this man is a murderer, whom though he hath escaped from the sea, yet Justice hath not suffered to live.

5 Howbeit he shook off the beast into the fire, and took no harm.

6 But they expected that he would have swollen, or fallen down dead suddenly ; but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously.

8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.

9 And when this was done, the rest also that had diseases in the island came, and were cured:

10 Who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

**GOLDEN TEXT** — *Jehovah redeemeth the soul of his servants: and none of them that take refuge in him shall be condemned.*—Ps. 34:22.

Our special interest in this lesson centers about the healing power displayed by Paul. The inhabitants of the island supposed of course that the poison of the viper that fastened upon Paul's hand would soon produce the usual results, and their surprise was great when he was not in the least harmed. They concluded that he was a god, This conclusion is almost identical with that of modern Christians. They tell us that it was a miraculous intervention of God. The text says that the people on the island were "barbarians," which means that they were unenlightened, ignorant. Are there "barbarians" in the church today? Instead of inquiring into the state of mind and body which would cause a follower of Jesus to have power to heal himself and others, they rest in easy ignorance and say, "miraculous," "one of the gods."

Jesus told his followers, (all who believed as he taught) that they should "take up serpents," and that they should "heal the sick." These were part of the "signs" that were to follow true believers. The inference is that those who do not display the "signs" are not true believers. Paul was an example of one who *believed*, and his constant communion with Jesus in dreams, visions and open audience, is evidence of his fulfillment of the promises.

The question that comes naturally to every Christian is, Why are the majority of the "signs" ignored by the church, and what is the nature of that myster-

ious impartation of superhuman power by Jesus to his followers? The time is at hand when the church must answer these questions. Its members are asking them and going outside for their answers. There is trouble ahead unless the church fathers wake up and get wise. The "barbarian" age has passed, ignorance is no longer an excuse, and those who have been entrusted with the transcendent powers of Christ must put them into action, or lose their prestige as religious teachers.

There is no miracle connected with this ability in man to overcome negative conditions. We all possess powers that we know not of, and we will always remain in ignorance of them until we are willing to learn the law by which they are brought into expression. The Devil is an assumed name; his real cognomen is "Ignorant Personality." This worthy invents names for things he does not understand and good people fall into his trap. He invented "miraculous" and said it designated what God did by special intervention, and what man could not understand. This is a great lie. God never performed a miracle. God does all his works according to *law*. The universe would be a chaos of contending elements if God should depart from the uniform law in its control. Then whatever has been done by any man at any time can be done *now*. The law is the same with Jesus, with Paul, with John Smith. "Ye shall know the truth and the truth shall make you free."

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### Lesson 7. November 14.

PAUL A PRISONER. IN ROME—Acts 28:11-31.

Print Acts 28:11-24; 30, 31.

11 And after three months we setsail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12 And touching at Syracuse, we tarried there three days.

13 And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up and on the second day we came to Puteoli:



14 Where we found brethren, and were intreated to tarry with them seven days : and so we came to Rome.

15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews : and when they were come together he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18 Who when they examined me, desired to set me at liberty, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar ; not that I had aught to accuse my nation of.

20 For this cause therefore did I entreat you to see and to speak with me : for because of the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come thither and report or speak any harm of thee.

22 But we desire to hear of thee what thou thinkest : for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number ; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 And some believed the things which were spoken, and some disbelieved.

GOLDEN TEXT — *For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.*—Rom. 1:16.

Looking upon Paul in the light of symbology, and his history as an allegory, we see some points emphasized to the detriment of the central figure. He was not perfect—he would not truly represent the experiences of Truth in the fallible human consciousness if he had been. This allegory does not represent Truth in its highest, but a statement of Truth as it works its way through a mind unused to its presence. Jesus Christ was the whole Truth demonstrated, but that Truth had to be sown as seed in the minds of men, where it went through all the changes of the “grain of corn” dropped into the ground. The soil was rocky at that age of the human

family. Peter was bigoted and a liar ; Thomas was a materialist and a doubter ; Judas was a thief and a traitor ; all the disciples, even to the beloved John, quarreled among themselves as to who should be first in the new kingdom, which their materialistic minds conceived as about to be set up by Jesus ; and Paul, the chief apostle, was a persecutor of women and children and a man-slayer, having been the ringleader and abettor of those who stoned Stephen to death. Paul was by nature a fighter. He belonged to that class of irrepressibles that when fired by an idea cannot be hushed up. He just would talk about the subject that possessed his mind. He talked incessantly, argued and expostulated — an intellectual debater. In this day he would be called a wordy crank. Consider, for instance, his preaching at Troas, which he kept up all night. The people were overcome with sleep. One young man, Eutychus, fell out a third story window at midnight and was taken up dead. But Paul was not to be switched off by a little thing like that, so he promptly restored the young man to life, and went on preaching to him until daylight.

Truth is first conceived by man in the heart, of which Jerusalem is the symbol, but because of intellectual dominance it drifts to the head, of which Rome is the symbol. The orthodox church is dominated by the intellect, and its center is still at Rome. If it were truly spiritual, Jerusalem would be its head. Paul being taken to Rome in chains is a fitting symbol of Truth captured by the intellect and confined to the bonds which it has placed upon itself.

Paul called the Jews together at Rome and explained to them that he had, so far as he knew, done nothing against the religion of the fathers, “ yet was delivered prisoner from Jerusalem into the hands of the Romans.” We often justify ourselves in this way when environments seem to hold us. We argue that we have been true to the science, yet we are bound

hand and foot ; why is this? We forget that we have appealed to Cæsar in the beginning, and that the law which we then invoked is still working. But in spite of bonds we go on declaring the Truth. The conservative element rebels against any expansion of the doctrine which it has accepted, and without investigation puts the customary hearsay stamp of counterfeit upon it — “ this sect we know is everywhere spoken against.”

Truth advances by degrees. “ Some believed and some disbelieved.” Do not be discouraged if your work is slowly accepted. Go right on, as did Paul, teaching and preaching the Lord Jesus Christ, and the harvest will eventually come. The indomitable persistence of a single mind daily sending out its concentrated force, is said by occultists to be the most potent power in the world. If your philosophy is based upon Truth do not fear but what it will demonstrate, if you persist in affirming it, and refuse to dilute it for the sake of popular demand. Because people disbelieve is no sign that your statements are error. Every new statement of Truth has been hooted by the masses. What is accepted as true today in nearly every avenue of science and religion was ridiculed when it was set forth. When Jesus declared himself the Messiah the Jews laughed at him in scorn. If Jesus in our day should tramp from town to town, and associate with the class that he did in Palestine, how many would believe in him? The church that owes its origin to his words would be the most sarcastic in its sneers, and the people that bow in adoration before the ideal pictures which art has produced, would laugh in his humble face. “ Judge not according to appearances.”

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“ I am no longer double-minded, for the wall of partition is being broken down, and I am becoming *one flesh* in Christ Jesus.”

# THE FAMILY

## HARMONY IN THE HOME

Edited by MYRTLE FILLMORE

*Editors note:—Intelligent and loving co-operation between the parents of the home, creates an atmosphere into which welcome children are born and the best in them nurtured and called forth. Success along all lines is secured through this harmonious co-operation, it lubricates all the domestic machinery made so difficult and irksome through the friction of discord and disagreement.*

*The promise that "when two are agreed upon any one thing it shall be done," is especially demonstrated in the affairs of the home. And it is as true of our home as of our nation—"United we stand, divided we fall."*

*The article, "The Father's Place in the Home," is written more from the human social view point than from the understanding of the One All-Powerful All-Knowing Parent Mind to which every problem of the home can be referred for satisfactory settlement. The fatherhood of man and the motherhood of woman are but symbols of the parentage of God and the realization of this will raise the standard of every home.*

## THE FATHER'S PLACE IN THE HOME

In the Commentary, Froebel says: "The spiritual aim (of this play) is to strengthen the invisible cord by which the child is tethered to his fellows, and it pursues this aim in the simplest and most natural manner by making family relationships and affections its point of departure."

He would have us learn to weave the scattered and isolated activities of the child into a wreath of achievement which will not only give him pleasure as he views it in its completeness, but will also serve to make someone else happy. By relating the child's simplest effort to some one he knows and loves, we give an impulse to his creativity that leads him on to further expression.

There are many ways in which a mother can do this for her child. Aim to have some one thing left from each day's work and play for father to see at night when he comes home ; thereby giving the child a purpose for his work, and at the same time keeping the father in closest touch with his child's daily progress.

Instead of holding the father's home-coming over the bad child as a threat, as is often the case, let anticipation of his appreciation be a well-spring of right doing for the whole day.

The building that he has made with his blocks, the pasting or cutting, the nicely ordered play room at night, all are links.

When father's birthday draws near, there are many things little fingers can do to aid in the preparation of the home festival. The simpler, more home-made the gift, the better it will be.

The father being the legal head of the family, does he not typify to the child the great outside world as well as the highest authority, whether it be human or divine? Happily if the father of the family be conscious of this, and be all he should be to command the adoration and allegiance of his children. The mother owes the father the duty to expect certain standards of him, even as he expects of her to nurture and care for his children. As the mother in the play leads her children to sweetly recognize the father as ideal and noble, and to bring love offerings to him, it behooves every mother to hold ideals to the child

of his father, for the good of the child himself, even though the father seem not always deserving. Unless the father be held in the ideal to the child, surely the world will be sadly awry to the child from the start. This is not said to remove from the father the responsibility of being his best.

The thought of the father as being the sustainer and protector of his family, brings us again face to face with the industrial question. The father goes out daily to struggle with a world where brotherhood has been transplanted by competition, where struggle and turmoil are the lot of him who should have had dominion over all the earth. There is not one mother among us who would not have her children look upon the earth as God's earth, and life as a sweet gift to be cherished even in the smallest creature. And always we have this contradiction brought home to us by the father's ceaseless need of toil and struggle. Something is wrong with the big world outside; the earth seems not God's earth, but to be in the hands of greed and selfishness, and the beloved father must needs be selfish, and grasp along with the rest, that he may feed his own. The weary and disheartened father stands only too much in need of all the flowers of life that can be garnered for him at home. Often his hours are so long that he hardly sees his beloved ones by the light of day. Each one of us mothers knows only too well what are the struggles of the father, and can we heap too much upon him of sympathy and appreciation?

Every honest woman who is raising a family is responsible for her husband's share in public affairs, at least the fruits of it will some day be visited upon her children along with the race.

We would urgently press our mother friends to look into the social and industrial question; to read and study and become vitally interested for truth's sake, and for the sake of her children; that they together may be an inspiration to the one who must face

the issues of life, and make the desert blossom that the children may have flowers to gather instead of thorns. Says Whitman: "The gift is to the giver, and comes back most to him. It cannot fail." We parents must remember that unless we sow the right seed, our children will not have flowers to pick.—*American Motherhood.*

*A house is built of brick and stones,  
of sills and posts and piers;  
But a **home** is built of loving deeds  
that stand a thousand years.*

*A house, though but an humble cot  
within its walls may hold  
A home of priceless beauty rich in  
Love's eternal gold.*

*The men of earth build houses—halls  
and chambers, roofs and domes,  
But the women of the earth—God  
knows! The women build the  
homes.*

*Eve could not stray from Paradise,  
for Oh! no matter where  
Her gracious presence lit the way,  
lo! Paradise was there!*

—Selected.

## NOTES FROM THE FIELD

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JENNIE H. CROFT

The class which Mrs. Sophia Van Marter has been teaching in Seattle, Wash., has met with such success that she has been prevailed upon to teach another at once. The meetings are held and the lessons given at the Metaphysical Library, Room 8 Madison block, 3d and Madison Sts., Sunday evenings. There are so many New Thought societies holding meetings Sunday morning that it is deemed best to hold the Unity Society meetings in the evening. Mrs. Estella E. Gillham, who conducts the Metaphysical Library, is one of our Unity Branch Librarians, and we congratulate her upon this larger work which is now established at her Center.

The Minneapolis Fellowship announce that the Sunday Services are resumed for the season, meetings at 10:45 a. m., at 811 Nicollet Ave. Mrs. Ruth B. Ridges is pastor.

Prof. LeRoy Moore is teaching a good sized and interested class in Buffalo, N. Y. As a result an organization of Truth students is formed with Mrs. W. K. Knight as leader, and our Buffalo subscribers are invited to call at 585 Prospect Ave., and help on the good work. A call has come from Indianapolis, Ind., for Prof. Moore, and he will doubtless go there next.

Graduating exercises were held at the Mental Science College Bryn Mawr, Wash., August 20, 21, and 22. Prof. M. F. Knox graduated a large class with appropriate ceremonies.

From our Branch Library in Niagara Falls, N. Y., comes the following good report which gives in part (we were obliged to condense for lack of space) something of the history of the Center. Mrs. Mary Steele Stone is Librarian and the meetings are held at her home, 14 C Street. "Mrs. Marjorie Golden Eastman, of Niagara Falls Centre, Ont., gave some introductory talks on Practical Christianity early in the Spring and from this beginning regular meetings and classes were organized under Mrs. Eastman's leadership, and a broad foundation for future work was laid. That Mrs. Eastman might be recompensed and the "Worth While" library stocked with good books, some of the ladies contributed the work of their hands, lace making, water color painting, china decorating, etc., and the proceeds from the sale of the articles



will be appropriated for this purpose. This is to be a strong spiritual Center for it is established on true principles."

Mr. and Mrs. Benham, Dayton, Tenn., send a letter of acknowledgement for the many responses to their call for volunteers in organizing a Center on their farm upon an island in the Tennessee river. As soon as the work develops the various correspondents will be notified.

Mrs. R. O. Bates, Cliff Way, Santa Cruz, Cal., has decided to devote her home and grounds to New Thought work, and would correspond with healers, teachers, and those who would help with labor or money. Anyone interested in this line of work can have the "Hopes, Aims and Plans" by writing Mrs. Bates at the above address.

A new magazine, "The Philosopher, a Journal of Fearlessness," has come to our desk. This monthly periodical is edited and published by W. Dudley Pelley, Fulton, N. Y., for the "propagation of New Thought principles and the advocacy of a higher freer mental efficiency in social and religious life." The editor is only twenty years old, and for so young a man he certainly has an outlook on life which is rather unusual and withal radical, but his desire to serve humanity will lead him aright. Price \$1.00 a year.

The following Unity Branch Libraries and Centers have been established in the last month. Mrs. Edith L. Moore, 145 Griffith Ave., San Mateo, Cal.; Mrs. D. E. Arnold, 252 Chelsea St., Sistersville, W. Va.; Mrs. Anna M. Richards, Greystone Park, N. J.; Mrs. W. K. Knight, 585 Prospect Ave., Buffalo, N. Y.; Alice O'Kelley, 1721 Berkeley Way, Berkeley Cal. Success to them all.

*The Illustrated Times*, Buffalo, N. Y., Sunday Sept. 26th. contains the following in the notes from the International Progressive Thought League: "Our reading rooms at 305 Ellicott Square await your pleasure. There you will find much to interest you in the current Progressive Literature of the day. After this we hope to have UNITY on our reading table. Prof. Moore of the Unity Society of Kansas City, Mo., has given us a copy for September, and we already have their delightful child's Magazine, *WEE WISDOM*.

Hannah More Kohaus has returned to London, England, to resume her work there which has been so greatly blessed. She has been spending the summer with friends in Illinois.



*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.*

## "A CONVENIENT SEASON"

Go thy way for this time; when I have a convenient season I will call for thee.

Spiritual consciousness is the same in all people, for there is but one Man. And mortal consciousness is the same in all. It may manifest differently in different people, but this is only because one individual gives emphasis to one phase of mortal expression, while another individual, in his expression, emphasizes some other phase.

Viewed in this light, it is seen that there is no room for condemnation, and the experiences of others become lessons for our study. If the mind is busy seeking the meaning of an experience, it cannot be busy in condemning.

When Paul preached to Felix, "Felix trembled and answered, Go thy way for this time; when I have a convenient season I will call for thee."

The personal, natural consciousness in Felix felt and feared the power of the words of Truth which would have dethroned it if Felix had listened to and accepted the teaching of Paul.

Instead of blaming Felix for putting off his day of salvation, let us consider whether a like tendency may not be working in us, for all have this same mortal

consciousness until it is overcome by the Christ Mind, which establishes the spiritual consciousness.

The golden opportunity for discerning and overcoming the inclination to reject the Spirit is to watch the mental attitude concerning prayer. By daily communion with the Father a new state of consciousness is formed, and it cannot be established in any other way. The mortal knows that its overthrow will come through this communion, and it is always ready with excuses for neglect or postponement of prayer.

A little set formal prayer night and morning does not fulfill the requirement, "When thou prayest, enter into thy closet, and when thou hast shut the door pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly." All who are quickened in spiritual understanding know that the Father and the kingdom of God are in man, and that there must be a changing or a turning of the mind from the without to the within before we can find and pray to God. The mind of man has been set on externals; even his God has been external. After understanding comes, that God is in man and that man's seat of power is within, it takes steadfastness and persistence to train and discipline the mind, that it may change its center and work from within instead of from without. Prayer gives this training of the mind. Jesus warned, "Watch." When excuses keep coming up for putting off the hour of communion with the Father, be on guard. There are always such *good* excuses, and they seem so imperative. God can wait. God *must* wait. These things right at hand must be done even at the sacrifice of those privileges which make for health, life, salvation.

The man who could not come to the feast because he had bought a piece of ground and must needs go and see it, seems very foolish when we read about him in the Bible, and yet this man is in all of us. The great

supper is always ready; the table is always spread and whenever we will, we may go within, enter into consciousness with the Father, commune with him, partake of his Substance and his Life and be renewed unto life eternal.

Man's continuance in life and health and all good depends upon this daily communion with God. Let us not then say, "Go thy way for this time; when I have a *convenient* season I will call for thee." Those who wait for this convenient season find they never come to it. They must sometime begin to make convenient seasons.

After one does drop everything in the external and go apart for prayer, the thoughts at first keep going out. One thing after another will come up demanding immediate attention, and often these things are very trivial. The impulse will be to go first and attend to one thing or another, but all this must be silenced with the word spoken with authority. Say to the thoughts that disturb the hour of prayer, "Be still." If you speak, expecting obedience, every thought will come into harmony and the confusion they have been making will be done away with. Then the still, small voice of the Spirit can be heard.

In this discipline the members of the body also have a part. One who tries for the first time to control himself and become poised in Spirit is surprised at the number of involuntary movements he will make. The hands and the feet must move even if there is no reason whatever for any movement. The same word, "Be still" will give conscious control of every member of the body.

There are people who can enter the Secret Place of the Most High in a street car, walking along the street, or in any surroundings. But the power to do this has come by daily practice. It was not easy at first; the mind had to be drilled, trained, to go within until it could center there as easily as in the without. Regular time and place for daily prayers helps much to establish in mind that attitude which Paul describes as prayer "without ceasing."—E. L. C.

## THE FATHER AND THE SON

The Son acknowledges, "I and my Father are one;" but Father and Son are different identifications of that One, and there must be some advantage in considering and acknowledging them in their distinctions. John writes, "Continue in the Son, and in the Father." "He that abideth in the doctrine of Christ, he hath *both* the Father and the Son."

Jesus knew himself as the Son of God. He claimed this relationship boldly and persistently as John's gospel shows. There are two distinct classes of statements made by Jesus. In the first are those in which he acknowledges himself as the Son; in the second are his acknowledgments of the Father. As he is our example, we can see that our Word must also go forth in recognition of both the Father and the Son.

"The Father is greater than I," said Jesus. In many other instances he makes himself equal with the Father, so it is evident that the Son should not be limited in any way in order to make the Father greater. Comparisons do not hold very well in Spirit. That is, the effort of the natural man to work out spiritual things in what he considers a logical way, is not very successful. Knowledge of the absolute is not gained in that way. It comes direct from the inspiration of the Spirit. Up to a certain point comparisons may be helpful; beyond that, they are misleading. Carried too far, the idea that the Father is greater than the Son places limitation upon the Son. The Father is greater in that he is the Source of all, and it was in this way that Jesus regarded him. Confessing the Father continually as he did, kept him meek and lowly, though none the less powerful. He increased his power by abiding in the consciousness of the Source of power and acknowledging it. When we make I AM statements in understanding, we are

acknowledging the Son. But they may be made without acknowledging the Father. For instance, to say "I am Life," without confessing the Father as the Source of that life, tends to the up-building of the personality. Self-sufficiency results, ending in failure to demonstrate.

A study of the New Testament shows that the Father is the Source of all ; that it is he who forgives, and heals, and supplies, and raises the dead; that it is he to whom prayers should be made. We are to come to him as a Son, asking in the name of Jesus Christ, the Son manifested, and our prayer will then be answered. In the consciousness of *both* the Father and the Son, we can acknowledge that we have received without building up any self-sufficient states of mind by our statements.

"Because we are sons, God hath sent forth the Spirit of his son into our hearts, crying "Abba Father." When we feel our hearts crying "Father" we should rejoice for it means much. When in our petitions, and in our thanksgiving we speak "Father" as often as John records that Jesus spoke it, then our demonstrations will be more like those of our Elder Brother. As a further illustration of how we may realize the Presence of the Father through the form of our statements, we may take the affirmation, "God is our refuge and strength, a very present help in trouble," and note how much more force it has, and how much more real it seems, when instead of making it as an abstract statement we say, "Thou, O Father, art my refuge and strength, a very present help in trouble." Since the Father loves us, it must be that he desires us to acknowledge and feel the close, personal relation of Son to Father, and every statement that tends to the realization of this relationship should be made.

—E. L. C.

## HE SHALL GIVE HIS ANGELS CHARGE OVER THEE

The following letters were received by us recently, and we consider them worthy of special attention. Both of these friends were in an exalted spiritual state of mind when they had the manifestations of the protecting power of the Almighty, and it is not, therefore, a matter of surprise that they had fulfilled to them the promise, "Nothing shall by any means hurt you."

A thing happened to me which I think strange, and yet not strange. I always believed that Daniel could go into the fiery furnace and be preserved, yet not I. I had been reading Emilie Cady's book on the I AM, and filling myself up on the I AM affirmations, and went out to my work getting supper, praising God in all my heart and soul. It seems that night after dinner my landlady had let the gasoline stove go out without turning it off, and it was still running down over the pan on the floor. If I thought of it at all, I thought it was water. I lit the burner, not noticing the other one running, and cooked for half an hour over a flowing stream of gasoline, and there was no explosion, not even a sputter. The landlady wondered that the stove and I were not blown to pieces.—I. B.

I want to tell you about an experience I had on Saturday. In the first place, I have been saying in the morning, "I will get all the comfort and pleasure out of this day, and I will do something to add to the measure of the world's welfare and happiness. I will control myself when tempted to be irritable and unhappy. I will look for the bright side of every event. I shall be given help to meet anything that comes today. Everything will be for the best. I shall succeed in whatever I undertake. I cannot fail." I took the tank of the gasoline stove to be mended. The tinner filled it with gasoline to find the leak; then instead of emptying it from the top as I do he turned one of the valves and let it run out that way. I took it home, filled it, lighted a burner, and smelled gasoline. I said, "Well, he did not mend the right place." But I wanted the water, so let it go; thinking I would take it back and have it looked at again. I had a good current of air through the room. It was pouring rain outside. About an hour afterward the rain let up; then I heard, drip, drip, drip; so I looked around for that leak, and found something all over the stove and floor. I put my hand in it and it was gasoline. I immediately turned the lighted burner off; then looked for the leak, and found the burner next had been turned on all the time, and the tank was about empty. I said, "Father, I thank Thee," and all morning I was so thankful.—M. E. C.

### **He Sent His Word and Healed Them**

The air is full of rumors of new and wonderful discoveries in earth and air. Man has only touched the undeveloped forces all about him, but his doings in the quarter century just passed are so marvelous that had they been done in any age but this they would have been considered from the gods, and the wizards, like Edison, either deified or burned at the stake. Not all these discoveries are on the outside either, psychology is revealing a man in man, that he never knew existed. The discovery of the soul is giving an insight into the real source of all that is good and great in man. The Spirit expresses itself in many ways; like the wind it "bloweth where it listeth, and thou hearest the sound thereof, but knoweth not whence it cometh and whither it goeth." It sends its messengers on wires invisible, but they are not silent nor impotent when there is a seeking mind to receive and conduct them into body and affairs. A little faith in the power of the Spirit is all that is necessary. This little faith makes the mind a ready conductor of the messages constantly passing to and fro in the Omnipresent Cosmic Mind. These people have been looking in the direction of Spirit, and have received responses according to their various desires:

I am very glad I ever become acquainted with UNITY. I thank you for your treatments. When I first wrote you I was suffering with indigestion and constipation, besides being deaf. In one year now these troubles are all gone. My eyes too were affected. I can see now to read the finest print in SIGNS THAT FOLLOW without glasses. The blessings of God be unto you.—J. W. P.

I report myself recovered from the distressful eczema for which I asked your help. It has gone along with other troubles, and I am truly grateful.—S. R. K.

Be very glad with me. The wise (?) ones decided there is nothing to operate upon—the trouble having disappeared. I feel that I have come up out of a deep pit, it was so dark when I first wrote you for treatments. God blesses your work.—C. M. B.



I praise the Lord for opening up the way to Silent Unity. I am healed of the tumor. The doctors said it would take an operation. May the Lord bless you in your work.—J. H.

I asked assistance of you about a year ago and had wonderful results. I never acknowledged the good I received before, although I know I was saved from an operation and perhaps death.—Mrs. E. S.

I want to thank you dear people for what you have done for me. When I wrote you for treatments, some people said that my leg would have to come off. But I said, "No! God is my doctor, I will have no fear." Thanks be to God and you, my leg is well.—Mrs. B. P.

When you treated me for self-control over a condition causing at times an ungovernable temper, I took sick abed; but oh, friends! when I got up there was such a quiet peace, a soul calm, which I know came from your treatments. My soul tasted something of heaven for the first time in a lifetime. Enclosed find an offering; would to God it was more.—L. C.

My husband is improving under your treatments. He believes you have done him more good than all the medicine he has ever taken. The printed matter which you have sent us has helped greatly. Kindly keep up the treatments.—Mrs. L. A. S.

I want to thank you for the help you have rendered me and my family for the past month. My father and mother were both well and so much brighter the last report I had from them, and I am delighted. I too am perfectly well, and I can see that you have helped me in many ways to straighten things out. Your magazine has been a great comfort to me, and I think your teachings are beautiful, and have solved my mysteries for me. The more I read it, the more I realize the power there is in Love and Truth. I thank you again for the blessings you have helped me to win.—J. A.

You have been treating me for some time. I am praising and rejoicing continually. I am so glad that Mrs. P—— brought UNITY into my house. I read it daily. I am seventy-two years young and quite active, and do a great share of my house work. Read without glasses. Please accept this gift.—M. L. M.

Another blessing has come to me in a letter from my aunt. All this year nearly I have been trying to get her interested in UNITY, but she made little response. In her last letter she writes that she is greatly interested in it, and is taking the correspondence course. A year or so ago she came here to have an operation performed by one of our surgeons, but his fee was so high

that she had to go home without having it done, and she thought when she left that she would not live many years. Now she says her health is better than it has been for years.—S. T.

I want to thank you for the benefit I have received from the Society of Silent Unity. Have entirely recovered from a stroke of paralysis.—E. Mc.

In response to your request to report on treatment of my arm and hand for seeming partial paralysis, I am glad to say I am well, as that member of my body is about restored to its normal action and strength. I have to thank you most earnestly, and I praise God most fervently for this restoration.—S. J. C.

At the time I wrote you my nerves were in such a condition that, had I not received your help, I do not dare to think of the results; but you gave me immediate relief, and I have been able to accomplish two months of hard study.—I. H.

I wrote you some time ago for treatment for indigestion. I am healed. Please accept my heartfelt thanks.—M. F.

Your treatment for ulcerated tooth relieved me immediately, —M. W.

I cannot begin to tell you how much good you have done me and mine. I am almost entirely relieved from pain. I realize my oneness with God. The former long and wakeful nights filled with pain and anguish belong to the past, for I rest in the arms of the Father, and sleep sweetly the night through.—C. A. S.

I shall ask you to discontinue treatments for mother, for the constipation is now overcome entirely. She is perfectly well, is so much stronger since writing you last. I too have improved in strength; in fact, we both have improved wonderfully in every way, and our lives are filled with joy, contentment and peace. I just can't find words to express the deep gratitude that fills our hearts.—J. A. B.

I have just received the enclosed good news from my mother concerning the case of my sister. Until this letter the word has been the usual account of no improvement. This amazing result in so short a time is undoubtedly due to the Silent Unity Society, and I am filled with love and gratitude.—R. T.

Both my sisters-in-law and their children are as healthy as can be, and my father is better than he has been for years; his asthma is all but gone. I was never better in my life. The last number of UNITY was much better than any I have seen. I must congratulate you on it, for I have gotten so much good out of it, and I think the back cover is particularly good —E. W.

My eyesight is improving right along, and the wens are getting smaller. Please find love-offering, and continue treatments.—A. C. M.

How thankful I am that I can say I am well. I thank God for your teachings.—H. D.

I wrote you about a month ago asking treatments for my sister. I am pleased to report that she has been very much benefited, and has experienced more relief since then than she has known for months. Her case is of long standing, and we consider her improvement so far remarkable.—Miss M. B.

I want to tell you I am so much better of that rheumatism that has tried to fasten itself upon me for years. I bless you for the understanding of knowing how to overcome it. I just can leap for joy at the fact that I can use my limb where I never could before I began the Unity treatments.—Mrs. H. B.

It is just a month since I wrote asking for your treatments. My heart is much improved, and I am growing better in every way. My daughter is improving fast, the goitre is growing much smaller. She is now a firm believer in your work, and is sending for your literature.—Mrs. M. Mc.

It gives me pleasure, indeed, to tell you how very much I have been benefited by your treatments. The feeling of languor and weariness which I seemed unable to overcome for myself passed off after a few days treatment.—L. C.

I want to thank you and bless you for showing me the way to the wonderful new life I have found. Health, intelligence and happiness flow in so perceptibly that I cannot doubt. I believe I do not need your treatments longer for health, for it grows so steadily for itself, and I am in more perfect order than I have ever been in my life. God has given me so much and I thank you.—R. T.

I am so pleased to tell you that my husband's face is about well. It was a great experience to both of us. It is during such times, that we get better acquainted with the Lord, I thank you, dear ones, for the help and comfort you have been to us. May God abundantly bless you.—Mrs. H. S.

The seeming condition of neuralgia that I asked you to treat me for had all passed away before I had received your letter. I always recognize your treatments as soon as you get my letter, and I often catch your words. I have caught the Class Thought that I would receive later in a new UNITY. Love for the Father within, and for you dear people, has turned my hair, which was grey, back to its natural color, and has smoothed the wrinkles from my face. My friends say I look 25 years younger. I want my love to increase.—M. G. S.

### God Our Support

"Straws show the way the wind blows." Men have always believed that their fortunes were ruled by a higher power. In every walk of life there are those striving to get in touch with some mysterious force that will bring them good fortune. However they may miss the mark in their blind efforts they betray the universal desire of man to have the co-operation of a higher law. The original source of this desire is the Spirit in man. It is right and proper under the Divine Law to get what we need easily, without stress, or strain, or hard labor. This is not a world of hard conditions, and our Father will make life easy and we shall be free from financial care, if we lay hold of this All-Providing Spirit. The Unity Society is educating its members everywhere to have faith in this Spirit of Plenty, and those who put our instructions to the test are getting results. Here is the general tenor of many of their letters:

It has been nearly two months since I reported to you, but during this time I am thankful to say there has been a decided change in my affairs for the better. I have gotten more work to do, and have my back rent all paid up to this month; friends have visited me for more than a week, and I know that the prosperity thought you gave me last enabled me to do this. Besides this, my brother of whom I wrote you has secured, recently, a better paying position, and will be able to help us financially, in a short time. The prospects are good for me to send you a larger offering soon. It is with a heart full of gratitude that I write this to you.—M. S. J.

I wrote you about the financial and other trials which we were passing through; now I know that our prayers are being answered, as everything is growing brighter and brighter every day. I am praising God and UNITY all the time for showing us the way.—Mrs. H. R.

About ten days ago I wrote to you to continue treatments for prosperity. Yesterday afternoon the tide began to turn in a most mysterious way, and I want you to accept the enclosed offering as a thank offering from a full heart. Please continue the treatment for my sister who continues to progress on the road to recovery.—R. T.

I thank you for your kind co-operation during the past few weeks. I have succeeded in finding the wished-for position, and am to go to the new place on Monday next. While my present position was seemingly going down, salaries having been reduced, and the end of the existence of the firm in sight, I held firmly to the thought of increasing prosperity, and God my supply, and last week the offer came for me to accept a position with shorter hours and larger pay than here. I consider this a good demonstration.—  
M M. S.

It is such a pleasure and a blessing to be busy and prosperous again that I do not see just how I am going to give an adequate expression of my gratitude for the good that is coming to me. It is not money alone that I refer to, but the opening up of my mind to better ideas. I am overcoming the idea of poverty by degrees, and with it the idea that it is necessary to be as economical as possible about everything. This is a great relief. I have always had it impressed upon me that I should save up something for old age and a rainy day, and the fact that I have been enabled to eliminate the idea of old age and rainy days from my future horizon lifts a great burden from my mind and I am stepping forth into freedom.—S. T.

Thank you for your good words for me. Thank you for all the words which have helped me in my God-speed, God-ward. Plenty is manifesting for me today, and I rejoice to send you the enclosed offering in acknowledgment of the Good which is mine through your faithful ministrations.—D. W. S.

I wrote you about two months ago for treatment for my son, for health and prosperity. I am thankful to say that I have received word from him that he has had his salary advanced, and his wife writes that The Spirit of plenty is active in their affairs. My son has had no advance in salary in about four years or more until last week.—S. E. H.

I wrote you some time ago for financial treatments and will say that I am getting on better, more opportunities for work, and I realize that it is through your treatments that I am being helped.—L. P.

I have only lately been interested in the study of Truth, but I have come to know that its teachings and precepts have had a most beneficial influence and strengthening effect on me, at a time when there seemed to be nothing else to take hold of for help, at a time when there was no sign of help or way out of the difficulties which surround me. My business has practically been *nil* for the last ten months, and I was at my wits ends to know what to do or

how to earn money for my my actual expenses. I have been sustained by the affirmation that you have given to my sister and me, and on the third of this month I was offered a place which would pay me something if I took it. I had never done the kind of work this required but I accepted it, feeling that success was mine, if I but reached out and took it. I have done better than I expected, and a few days ago a friend offered me work at a much better compensation. This is a second step in advance, and I feel sure that there is Good for me, and it will come to me. I hand you an offering, which please accept with my best wishes.—W. P. S.

For several weeks I felt very despondent over material conditions, and grew almost morbid, allowing my selfish thoughts to almost master me, when one day in a fit of the blues I desperately pulled from my drawer a back number of UNITY, and read on the back of it the following: "All forces make us suffer until we conquer them, then they become our willing and obedient servants. When we work with certitude instead of hope we always arrive at positive results." This seemed to work like magic upon me and I thought about it a long time and finally I seemed to get hold of myself in a way I never had before. I am so grateful to you.—S. A.

I have a position such as I have been looking for, and have gained in health. I thank you for it.—C. B. H.

Enclosed please find love-offering for another month's treatment for success. The last treatments you gave me come right to me, and my rooms filled up right away, which helped me on wonderfully.—Mrs. M. K.

Never has the time flown as it has for the last two months. I am so busy, so happy and so full of gratitude. I am so grateful for your help. My own is really coming to me at last. I have been married twenty-seven years this fall, and never has the home-life been so harmonious as now. My offering comes to you loaded with love ; I am so glad to send it.—A. D.

We have sold our house and my husband's business is much better. The atmosphere of our whole family has changed since we have been under your care.—Mrs. M. B.

I wrote asking your aid in securing a position. I have now a good one, and I know it was through your help that I have obtained it. May I ask for your continued thought.—B. L. W.

My best thoughts are with you always, and I feel strengthened daily in the Truth. I must tell you that prosperity has come to me manifestly, and I thank the Truth for the freedom and realization it has given me.—C. H. E.

## Gathered Together in Spiritual Understanding

It is found that the best results in spiritual healing come when the patient joins in the daily realization. It is not necessary to be in the Spirit at the same time that we are here at headquarters, but to be a daily seeker for spiritual help. John was "in the Spirit on the Lord's day." The Lord's day is a period of rest in the higher consciousness and can be had whenever we turn our attention in that direction. Here are short extracts from a few letters of those who have looked to the Lord for help:

My hair has been falling out for years. I commenced taking treatment from you, holding the thought: "God is the life and strength of my hair." I held on to that thought, and this last year my hair has grown so that many have praised it. Every few days someone says, "How beautiful your hair is." I answer them, "This is the Word of God spoken to my hair; he doeth the works." I am grateful to the one who brought me into this Truth. God bless and prosper you — B. M.

Enclosed find offering. I am happy to report that I am entirely cured of lumbago. I am deeply grateful — E. B. T.

I have good reports to write you in regard to results of treatment which you began on the date which your letter was written. You will rejoice with me at the quick response which was apparent in so many ways. The liquor habit, I believe, is conquered, hours of depression are few, appetite for wholesome food is quite good. He is getting stronger, writes a good letter, (a few weeks ago was so nervous he could not hold a pen), runs up and down stairs, and goes about everywhere. Family affairs are much more peaceful. With a heart full of love I thank you.—Mrs. L. C. S.

I cannot tell you how much I have been helped by you. My nerves are so well, and my hand is almost cured. Seeing my hand improve so remarkably has almost persuaded my husband to take up this study for himself. I just know that he will do so in time and be quite cured.—H. V. H.

We cannot be thankful enough to God the Good for the great improvement in W. M. I feel like shouting it from the house tops. His mind is clearing, and he can bear his weight on his left foot. —C. M. E.

I write to thank you for last month's treatment which I have received from you. God, through you, has taken away the numb-

ness from my hand and arm that I wrote you about. I am blessed with good health, I sleep and rest well, and have a good appetite, and best of all can eat what the rest do and it does not hurt me. For this I bless and praise God and all the faithful workers at Unity. I thank you for the blessed peace that comes to me from reading your magazine UNITY. I find in every one that which helps me. The friend I asked you to help tells me she is doing fine. She can move her hand and arm, and can walk with a cane. You remember she was paralyzed. She is very thankful for your help.—Mrs. R. M. T.

Your treatments helped me wonderfully with the cold. Every one told me I had hay fever, that "summer colds" were not lost until winter, etc., but I persisted with the treatments and was free from it in five days, although my colds generally lasted two weeks. This last month has been a very happy one. Daily I kept my office in mind as it should look, daily I put my work in the hand of God and refused to become discouraged, although at one time it seemed impossible to complete the task I set out to do. Letters that had not been touched since 1904 are now filed and in order. I shall never forget one day when it seemed everything was going wrong, and finally the thought came to me, "The trouble is I am trying to do this; I will put it in the hands of God and he will do it for me." And before I went home that night I had done more work than I had originally planned. People are becoming more friendly again and life is becoming full of meaning and help to others. I thank you again and again.—J. A. P.

I am so glad to tell you that I am well again; I feel like a new person, and I thank you all for the blessed help you gave me.—E. S.

How can I thank you dear people for what you are doing for me. I am not the same woman since I found an old UNITY among some potatoes. It was the greatest find of my life.—H. F.

As a member of the Society of Unity I enclose herewith my check. Please accept the same as my freewill offering, as I feel I have been benefited to this extent, and I praise God and UNITY for it. Let the good work go on. My wife has been sick for many years, and is fast recovering her good health.—G. B. S.

Please continue treatment. My neck is better. The enlargement is smaller than when I wrote you last; in fact, I am feeling better in every way. I feel very much encouraged, and believe, with your help, I am going to be well and strong again. Thank you a thousand times for what you have been and are doing for me.—Mrs. E. E.



I must write to tell you how much I have improved through your kindness. My neck is almost its natural size, but that is not what I wanted to tell you. I met with a disappointment, so great that I shed tears, but through it all I could hear, "Take it to the Lord in prayer." Then I did, and put it out of my mind. As I thought it over I soon found that I was looking outside for my money to pay my rent, and I have been glad ever since that I was disappointed. It helps me to realize that I want to be free, not to depend upon any person, but trust in God for everything I need.—Mrs. F. V.

Am feeling the inflow of Unity's influence, and thank you for all your help and encouragement. I try to acknowledge God openly, let who will scoff at my faith. I think this will be the religion of the future. It is much more satisfactory to me than the old way. I am going to enclose an offering, and the Giver of all knows how near the bottom of my heart it comes from.—H. T. R.

I applied to you last April for treatment, and wish to say—many small ills are vanishing, and my crippled condition is much better. Unity helps many times over hard places, and my husband and I are happier for it. He loves and respects me more for the teachings of this blessed Unity; what more can I say?—Mrs. S. M. B.

My friend was here yesterday, and requested me to send you the enclosed offering. She tells me her home life has changed, being much happier in the last week, and wishes you to continue treatments. I have never seen her so happy before. May God's blessings be upon your good work.—Mrs. D. S.

You will please find a love-offering enclosed. Your last letter containing "Health Hints" is of untold value to me. My heart is full of unexpressed praise and gratitude for the great help received from you.—H. E. P.

With a glad heart I write to tell you that my brother has not taken an alcholic drink for four weeks, and he says he never will; he is looking fine, praise God, and thank you so much. My husband's health and looks are greatly improved, in fact, people remark about his looks perfectly fine. God bless you for it. Mrs. F. H.

With continued thanks I write to tell you that I have been faithful to your advice concerning my husband, and not without good results. I am glad to say that he is growing in the truth; he is learning to speak with a new tongue, and to see things differently. We are working on the law that cannot fail. I am confident that our desires for him shall be fulfilled.—H. C.

## BOOK REVIEWS

J. H. C.

**NUMBERS AND LETTERS, or The Thirty-two Paths of Wisdom.** By Margaret B. Peeke. Published by E. C. B. Peeke, 720 Rose Bldg., Cleveland, Ohio. De Luxe edition, pocket size, 191 pp. Price, \$2.60 postpaid.

The Science of Numbers is a fascinating study for a certain class of students, and to those who have mastered the rudiments of the Science and are ready for a step in advance, this book will prove most instructive. It will be comprehended only by those who have a preliminary knowledge of the significance and esoteric value of numbers. Mrs. Peeke was a thorough Bible student, and she believed that the mystery of the symbology of the Bible could be solved by the study of the Hebrew alphabet. The twenty-two Hebrew letters and the figures 1 to 10, constitute the "Thirty-two Paths of Wisdom," and the explanation of the symbology of each letter is most interesting. The book may be called a text book on the subject. We are too new in the Science ourselves to decide for or against the philosophy advanced in Numbers and Letters, but it is quite evident to us that the subject is presented with a great degree of perfection and is well worth careful study. We welcome any help to an understanding of the mysteries of life, and knowing Margaret B. Peeke to be an earnest and faithful worker for the spread of the Truth in its highest conception, we cannot but believe that this last volume from her pen holds a message for us.

**MENTAL MEDICINE.** By Oliver Huckel. Published by T. Y. Crowell & Co., New York City. 252 pp. Cloth, Price \$1.00 net, postage, 10 cents.

Dr Huckel is pastor of the Associate Congregational Church of Baltimore, Md., and has given in this volume a very clear presentation of the subject of healing, and of how clergymen and physicians may co-operate wisely and in perfect harmony in relieving suffering. The substance of the book is a course of lectures delivered at the John Hopkins Medical School, and the endorsement of Dr. L. F. Barker of the faculty of this noted institution is significant. Dr. Huckel also gives methods of self-treatment along lines of mental and spiritual control, recognizing that which is worth while in Christian Science without that which seems to be inconsistent, and emphasizing the best in the Emmanuel Movement without its clinics and hypnotic treatments. While we may not agree with the author that the physician with his remedies are necessary, we do agree with him when he says:

"I firmly believe that a study of Psychotherapy is as important to the modern minister as a study of psychology or sociology. It is really a new adjunct in practical theology." The book is scholarly and yet simple enough to be easily comprehended, and most interesting.

**HEALTH, ABSTRACT AND CONCRETE.** By James Porter Mills, M. D. Published by Fowler and Wells Co., New York City. 319 pp. Price \$2.50, postage 10 cents.

That so many of our thinkers and writers are taking up the subject of healing is evidence that there is need for the work. This book by Dr. Mills is an inviting study of Mental Healing as a science, and of spiritual healing and living based upon the knowledge of Principle. The treatment of the subject betrays a deep spiritual insight and an ability to express lucidly the inner illumination. We recommend a thoughtful reading of the whole book, assured that he who does so will receive much benefit.

**ILLUMINATED LESSONS AND TREATMENTS IN THE SCIENCE OF LIFE.** By Anna V. Harper Rutherford. Published by the author, Pueblo, Colo. Cloth, \$1.00, paper, 50 cents.

This book is the result of years of meditation and experience and is written for the purpose of giving to others the Truth as the author has received it. Step by step the reader is taken through successive stages of unfoldment in the process of healing from within. Special suggestions and formulas are given for various needs, and the whole book breathes of the purity of spirit which creates the strong soul.

**STUDIES IN DIVINE SCIENCE.** By Mrs. C. L. Baum. Published by the author, Denver, Colo. Cloth, price \$1.00, postpaid, \$1.20.

The principles of Divine Science as taught by the Colorado College of Divine Science, Denver Colo., are presented in this volume in a very able manner. It is endorsed by Rev. Nona L. Brooks: It will prove helpful to those who study it carefully.

**HOW TO DEMONSTRATE MATERIAL ABUNDANCE THROUGH THE PRACTICE OF FAITH.** By Florence Willard Day. Published by herself, 821, 10th St., Washington, D. C. Booklet, price 10 cents.

This is a big title for a little booklet, but the contents warrant the length of the name, for they are great with practical help to the attainment of abundance. A more helpful treatise on how to redeem one's self from the belief of lack has not come to our notice since Charles Fillmore wrote "Overcoming the Poverty Idea." If the statements given and the truths taught in this little book are faithfully practiced, one may demonstrate whatever he may desire.

**HOW TO BE RICH AND HAVE THE BEST OF EVERYTHING.** By Madame A. Pupin. Published by the author, Station O, New York City. Paper 25 cents.

Another little book with a long name, but also full of good things. Excellent counsel is here given for finding the abundance of happiness and the best of things which we all desire.



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*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

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*Chicago:* Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Co., 1141 Polk Street, near Sutter.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon.

W.; Higher Thought Center, 10 Cheniston Gardens, W.

## TO UNITY MEMBERS

The Board of Directors of the Unity Society of Practical Christianity estimate that it will cost \$50,000 (fifty thousand dollars), to complete the buildings necessary to carry on the work. The lot adjoining the present Unity building has been purchased and we are now ready for the co-operation of our members in putting up the building.

Remember, beloved co-workers, that these improvements are for you,—the local Society has facilities necessary to its present needs; it is for the entertainment and education of our foreign members that these improvements are required. We are sure you will consider it a privilege to provide the necessary finances. The people need this Truth and whoever helps to give it to them will be blessed by the Father, who "seeth in secret," but rewards openly.

UNITY SOCIETY OF PRACTICAL CHRISTIANITY,

Unity Bldg., 913 Tracy Ave., Kansas City, Mo.



## IMPORTANT

UNITY is published on the 15th of the month which name it bears. For instance the October UNITY is issued about October 15th and should be in the hands of the subscribers by the 20th of October. In this respect UNITY is different from all other magazines; it reaches the subscriber at a time when there is a lull in the down-pour of literature. Do not worry if UNITY does not reach you by the first. Just remember that UNITY is different and has a time of its own for coming.



Some three months ago and more I became convinced, as a result of study and observation, of the healing power of the Divine Spirit, and sought aid of a healer at the Unity temple, with the confident hope of gaining relief from impaired eyesight. In less than a week after commencing treatment, I had a shoulder straightened which had been somewhat displaced for more than twenty years (the outcome of an accident while a small boy), and a current of new life was felt thrilling every atom of my being as of an electric battery. I have also gained the mastery of a formerly hasty temper. My eyes have improved to a great extent, and knowing the good I have already received from the Source of all Good, I look to that Source with confident persistency for perfect sight.—J. K.



Mr. Charles Fiilmore cannot accept invitations to lecture outside Kansas City. He does not give treatments personally, and all interviews should be arranged for in advance.—Adv't.

## The New Unity Building Fund is Growing

The following subscriptions for the new Building Fund have been received to date:

A friend in Kansas City . . . . .	\$ 5
Another friend . . . . .	100
A lady in Indiana . . . . .	5
Unity Guild . . . . .	500
Unity Correspondence School . . . . .	1000
(\$500 of this has been paid in by the Correspondence School.)	
Total	1610

This is a fine start and the balance of the \$50,000 is sure to come soon, for we have asked in faith. Everyone is invited to contribute to this Fund.



## A Dream That is Becoming Real

The Dream or Vision which was published in WEEKLY UNITY of August 21st, is proving itself a true prophecy of the larger Unity work. A letter received from "A friend of Unity" in Kansas City, on August 27th, says: "I hereby subscribe \$500, for the realization of the Dream of new or enlarged Unity."

This friend also prophesies the erection of buildings worth \$43,000 to be finished by October 1910. He itemizes the events in the history of the new Unity Building beginning with the Dream, the first donation, the meeting of the Board August 30th etc., to the completion of the Building.

He estimates the cost at \$43,000. His credit item is as follows: 20,000 members and friends of Unity subscribing \$2.50 per capita, \$50,000, leaving a balance in the treasury for incidentals of \$7,000. The letter was read before the Board Monday evening and met with a warm welcome.

The members agreed that \$50,000 was needed for the larger Unity work and steps are being taken toward raising the amount and erecting the buildings. Mr. Wallace submitted preliminary plans for the new Inn at the meeting. It is very evident that the dream is coming true.



## From Correspondence School Students

Treatments for spiritual understanding go with our lessons in the Correspondence School Course. This is a feature worth considering. That there is a spiritual quickening, let these extracts from letters testify:

These lessons are a revelation to me. There are so many things in the Bible which I could not believe (or rather understand), and these lessons are making them clear to me.—N. M.

I herewith enclose first lesson. I am delighted with the simplicity as well as the beauty of same, and am preparing for a fuller and more helpful life as the result of them. I shall hope that the Spirit of Truth may quicken my understanding, that I may heal and bless others.—G. E. A.

I wish to express to you my sincere thanks for the two lessons. They have been such a delight and inspiration. I very much appreciate the careful attention you have given to all my work.—L. S.

I am now ready for the questions for lesson four. I think this is a beautiful, wonderful lesson, and I enjoy them all very much. I can hardly wait until I get my mail from you.—H. C. F.

The Truth in this lesson is presented so clearly that it is easily comprehended, yet it holds such a promise of wonderful possibilities that I am determined to sell all for the pearl of great price. I see the beauty and harmony of the Christ Life as manifested in Jesus as never before. Verily eye hath not seen and ear hath not heard the things the Father hath in store for those who are obedient.—G. E. C.

I feel elated over the study of this first lesson. It has a clearer conception of Truth than any I have heretofore studied. I am anxious to advance, and to help in any way to publish the Gospel of Truth.—Mrs. A. W.

These lessons seem to have brought a change in my body and in my work, and now we are in a new home better than the one we had before.—M. K. B.

I am more interested in these lessons than I can tell you, and I know they will help me to a better idea of God and our place in the universe. Life has been a great mystery to me. Not until this lesson came did I gain the idea of how God could be personal to us. Long ago I had given up my conception of God as a magnified human being away off in the skies, but he still seemed unapproachable as the Force that moved the Universe. It was like a burst of sunlight when I grasped the idea of God as within me, my very life.—K. M. F.

I am trusting daily in the power of the Word sent out. I have gained so much in the understanding of the Truth since I began studying the Unity Correspondence Lessons, and I cannot tell you how truly appreciative I am of them, and how much it is benefiting me to study them.—S. A.

I wish to thank you for the third lesson, and to tell you that to me it is the grandest thing I have yet seen. It has opened up to me thoughts and ideas which have never before seen the light. I love it and hug it to my heart, this child Christ which to me is so real and so dear as never before.—H. L. R. J.

Since you have been giving me treatments I have found time to get my first lesson, which I was not able to find before. Instead of work being my master, I am now master of my work. Christ being Ruler in this household everything is in harmony. Babe is much better and does not require my constant care. I thank you so much for your great help.—Mrs. H. G. H.

I want to know the whole Truth. I would not take a million dollars for what I have learned through your help so far and go back where I was a few years ago, and remain in ignorance as I was. So you see I am a millionaire. There is so much to the first lesson, that the task looks big, but with God's help and yours, I am going to learn it, and the other eleven.—W. T. S.

I cannot express the satisfaction that is mine with the reading of this first lesson. I have been led up to the taking of this course of instruction in such a way that I could not hesitate, although the means was not at hand. The difficulties surrounding me in attaining this knowledge only makes the privilege more precious. It would be impossible to doubt the Divine Hand in opening this school.—F. T. G.

I desire to tell you of a little demonstration which perhaps may encourage some student of the Correspondence Class, for no doubt there are others like myself who feel it almost impossible to devote the necessary time to the study and writing of answers, etc. When my lesson one was returned a few days since with the request that I make it three times as long, I truly felt discouraged. But as usual I called upon the Spirit, saying, "What can I do? I desire above all things to learn of God in an orderly, scientific way, to know all possible of the Truths that Unity teaches; dear Father, help me in this." The answer came instantly, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." There was an overflow of thoughts for the time, with many promises like these, "The Spirit of Truth shall lead," etc., then came the helpful promises of encouragement that if we only trust the Spirit the way will be open for the fulfillment of our desires. I know these lessons mean much to those who faithfully study them, bringing the Truth to the student in an orderly, systematic way that they might be a long time working out. It is good training and I am thankful for the privilege of using them. Another surprise came with the UNITY magazine yesterday. I found the "Class Thought" and the "Prosperity Thought" just what I had been holding for several days. This proves to me how near I am in touch with Unity in Kansas City.—S. E. B.



The enrollment of the Unity Correspondence School is nearing 700.



## The Unity Prosperity Dollar

“Have confidence in your success and you will succeed.” “Nothing succeeds like success.” These and similar sayings are common, and they are true. Success follows on the heels of success thoughts. If you can get the right thought about prosperity into your affairs, and then do the right thing, you cannot do anything but succeed. Success is as natural to man as health. Success is catching, and the prosperity microbe is in the air — it is spirit.

When you are jubilant over your finances, and bless them, they respond with a bound. We discovered that we could help people to inject success into their affairs in various ways, one being to loan them a greenback dollar that we had blessed and sent forth with the word of prosperity upon it. These dollars are sent to readers of UNITY literature only because a certain amount of understanding is necessary to make the law work. That it does work is the testimony of many people. Here are a few extracts from their letters:

I am sending you the prosperity dollar, and an extra offering for the help and blessing I have received in knowing God as my supply. My husband tells me he has plenty of work to do and he also says we have much to be thankful for. I had not mentioned to him that I was trying to make a demonstration along that line.  
—Mrs. J. G.

I have been ill, and had it not been for your prosperity dollar with its blessed message and lesson, it would have gone bad with me. But every anxious thought was promptly — almost automatically met by the strong thought of “increasing abundance.” And I assure you every need has been most wonderfully met, and all anxiety lost in peaceful confidence. It has been — and will be — a wonderful lesson to me. —C. M. B.

Your literature helps me every day in all my affairs. I am returning the Prosperity Dollar with many thanks. It came just at a time when we were so blue and discouraged. but right away the depression began to drop off, and now we have a certain quiet peace which makes life sweet.—W. N.

The time for the Prosperity dollar is up and I return with pleasure the dollar and another, as I consider my financial condition about twice as good as when I wrote to you in July, and the increase has come from an unexpected quarter.

According to promise I return to you the prosperity dollar, sent sixty days ago. It has brought to me an increase of business which has enabled me to meet bills which would otherwise been unprovided for, and it has enabled me to see my way clear to start out afresh in that line of work which promises better results in the future.



### Lessons in Christian Healing,

By CHARLES FILLMORE, is meeting with a welcome far beyond our anticipations. It can be had in paper binding for 60 cents; cloth, \$1.25. Here is what some have said about it:

I received your book, Christian Healing, and have read it through. I find it just what I was waiting for so long; it is grand, blessed, and I am thankful to you for it.—D. M. L.

The book, Christian Healing, if read and assimilated would transform any life.—L. C.

Lessons in Christian Healing, by Charles Fillmore, is good. I would be glad to see it in the hands of every woman in B.—A. V. K.

I received today the book, Twelve Lessons in Christian Healing, by Charles Fillmore, and want to say that I am greatly pleased with it. I felt strongly drawn to this work when I first heard of it, and know that I am going to get great benefit from it. I carry UNITY with me all the time, and get so much good out of it on the corner, in the train, on the road, etc.—C. C. M.



### “The Signs That Follow” And Unity.

Some of our readers have not observed that the bi-monthly paper “THE SIGNS THAT FOLLOW” has been merged into UNITY, and are sending in money for its support. All such receipts are credited on UNITY subscriptions. Remember that UNITY has been enlarged to accommodate “SIGNS,” that the same editors have been retained, and that the “SIGNS THAT FOLLOW Department,” will be all that the independent paper was. It does us good to read the many letters that

come from readers commending our publications and we take pleasure in printing a few extracts, as follows:

I want to express my gratitude for your magazine, UNITY. It is to me like an actual living, breathing, personal friend, who understands, and aids and loves me.—Miss E. C. G.

I was disappointed in not finding my July and August UNITY when I returned home. In some way UNITY is to me a household friend that I miss whenever I cannot readily turn to it. I have heard indirectly from some of the people to whom you sent literature upon my request; the indications are that all have been more or less blessed. God bless you in your good work.—I. F. B.

Words cannot express my gratitude to you for the good I have received from reading your literature. Just at a time when I was in great despair a stranger handed me your magazine, and I found I was hungering for just what that offered. I could hardly wait for the September number of Unity, I read and re-read it. I believe that not only this but future generations will bless you for your work.—Mrs. S. H.

I wish to tell you how much good your paper, SIGNS THAT FOLLOW, did me. When it came I was feeling very feeble, had not been able to sit up for any length of time for several days. I read "The Vitalizing Power in Man," and held the thought of my oneness with God, and how quickly strength and power came to my body! I am much better, but still desire your treatments. Wish I could attend your meetings; if I had the means such meetings would be held in every neighborhood the world over.—M. B. H.

I am enclosing — dollars towards fund for issuing THE SIGNS THAT FOLLOW. I am just in receipt of the two issues and am much pleased with them, hence the Spirit prompts the Gift.—G. E. A.

The dear little magazine is meat and drink to me, and is slowly leading me into the Truth as it is in Jesus. I think there are so many choice, helpful things in SIGNS THAT FOLLOW, that it ought to be placed where it will be seen most, and if it were combined with UNITY magazine, it might not get mislaid so easily. I want to say right here that every word in SIGNS for May and June is precious and most helpful. I wish that one issue might be italicized some way, so that many more might receive the benefit from it as I have. May God's richest blessings attend your work.—Mrs. L. E. C.

Find enclosed \$2 for three subscriptions to UNITY, addresses given on the subscription blank. We can't exist even in the city

of the "Angels" without reading UNITY. We have a new reader for UNITY, young "E. M.," her mother and grandmother are reading it for her ; nothing can sooth her like UNITY. The article on "Prosperity Thought" in SIGNS THAT FOLLOW is an inspiration I read and re-read it ; there is so much in it.—Mrs. P. B.

I send in my dollar to renew the subscription for UNITY. I do not know how I could do without it. I read it over and over until the next comes, then I lend it to some one that does not feel able to subscribe ; so you see the good work ever goes on.—Mrs. C. E. M.

I have understood and grasped much of the Truth in the two years I have subscribed to UNITY. It seems that any one with ordinary comprehension could understand it, and Oh, the good I have gotten from its Truths. May God's blessings rest upon you.—Mrs. A. R. S.

It has been some time since I have written you, but I have been reading UNITY, and SIGNS THAT FOLLOW. I do not feel like the same woman I was three years ago, I am well now. I wish that many more would read your literature.—Miss. T. S.



Mr. and Mrs. George Horton, write us that they have a course of lessons which they have written out and will send to students upon application. For particulars write them at 41 Norman St., E. Orange, N. J.



Your letter was forwarded to me and my wife, and I assure you I was glad to hear from you once more. Your letters always have a bracing, God-inspiring effect on me, and I have learned to look forward to them. God has helped me wonderfully through you and your letters, and I praise and thank him for all he is doing for me and mine. I enclose love offering given in his Name, and may it help others as it has helped me. May God bless you is my prayer.—G. T. McN.



**T**HE STUDENTS in our Correspondence School will be glad to know that their offerings made the first payment on the new building lot for the enlarged Unity work. We expect to continue to apply these offerings to the Building Fund.



Devoted to  
Practical Christianity,

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VOL. XXXI. KANSAS CITY, MO., NOVEMBER, 1909 No. 5

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## JUDGMENT

Extracts from an address before the Unity Society, Kansas City, by Carl Gleaser.

"Judge not, that ye be judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—*Matthew 7:1-5.*

The laws of God are stable, unchanging from eternity to eternity. They are always operative, self-enforcing and do not require the assistance of any man to become operative, make themselves felt or respected. The Bible tells us that God never has given his glory to another, that he will be all in all forever. How then do we presume to make laws to judge and assess penalty upon a brother man?

Speaking along this line, Henry Harrison Brown in the October number of "Power" expresses himself as follows:

"Of all forms of atheism, the worst is that of the religionist who asks for laws and policemen to help him make men religious. By force to make men keep the Sabbath, to be temperate, to be good. Where is God that he cannot and does not protect his own doing? Does he rule? Then let him rule! If he wants Sunday kept in a certain way, then it will be kept. If a few self-elected counselors of the Almighty wants it kept in a certain way, there is tyranny; and tyranny always employs force. That any external power is necessary to carry any law into effect, that any external force is nec-

essary to maintain any organization, shows that there is an absence of God's desire and will in it. Only a man-made ordinance needs this support. Do you trust God? Where? If in your own soul, then you will trust him in every soul. This is self-government, and therefore God-government."

In Oriental countries it was an ancient custom for kings to make laws for the government of their people, to sit in person as judges. Hence, both in the Old and New Testament the verb "to judge" is not infrequently used as an equivalent with the verb "to reign" or "to rule." In the 18th chapter of Exodus we are told that Moses sat to judge the people. And when his father-in-law, Jethro, the priest of the Midianites, saw that it was too large a task for one man, he induced Moses to appoint rulers over hundreds, rulers over fifties, and rulers over tens. Here we see that the term rulers was identical with the office of the judges. Moses was a law giver, a ruler and judge. And his laws were in force among the Jews down to the time of Jesus of Nazareth.

Yet in spite of the great number of laws and rulers, customs and traditions, there was neither virtue, honesty, good-will nor happiness among the Jewish people. It was a house divided against itself, that could not stand, their religion consisted of the observation of dead formalism. From the dawn of history, down to the present time, men have had a perfect mania to make laws for the government of other people.

Everyone is convinced, so far as he is concerned, that he could get along quite well without any law, but ah, it is needed for the control of others. If we were living in a chaos, instead of a universe, it would be quite proper for us to make laws, yet when we reflect and recognize that we are living in a veritable kingdom of being, where everything is an expression of principle, where law ever is and will be supreme, then we will perceive how superfluous and mischievous man's laws must

be. Lawmakers seldom observe their own laws. Their product is always in need of repair and needs expert lawyers to interpret it, while the laws of God function, regardless of the most learned opinion of the best attorney. The Christ plan involves the elimination of all artificial man-made government, with the knowledge that the laws of being, of nature, of God are self-enforcing and will prevail.

But the word "to judge" does not only apply to the desire to rule others, but also to the disposition to adversely criticize others, fault finding, condemnation. Of course, conduct is not all uniform alike. Acts are different in their effects. And it is quite proper for us to determine all qualities." We can and ought to differentiate and distinguish the harmful and detrimental use of a thing, from the use that is helpful and beneficent. But judging in this sense has nothing to do with condemnation. In all such matters, we are not to "judge by appearance, but render righteous judgment.."

Nothing is so discouraging, so trying to the sincere upright person conscious of his own rectitude, than to be misunderstood by those considered one's best friends, to whose welfare and happiness one has been devoted for years and has contributed much. It may be true, as some would say, that the world is ungrateful, but only a shallow nature will make light of that fact while to the honest, open-hearted, unsophisticated, artless person, the opinions of other people concerning that person is not a matter of indifference. The love of approbation is one of the strongest incentives in the building up of a good character, and every expression of appreciation incites to new endeavor in that direction. Envy, discord, hate, slander, gossip, faultfinding, condemnation never have helped anyone. They are detrimental to the health, morality and prosperity of those who indulge in them and arouse resentment, ill-feeling, or pain and discouragement in those against whom they are directed.

Said a little girl one day when she was nestling in her mother's arms: "Mama, what makes mothers whip their little girls? They can't love them." Said the mother: "They do love them, and punish them to make them good." Quickly the little girl replied: "It doesn't make me good. It makes all the *naughty* in me come right up. But when you take me on your lap and talk nice to me, and put your arms around me, I feel as though I could do anything for you." Mothers, try that plan more.

That the proper exercise of silent observation, comparison and deduction may be quite helpful is put forth by the German philosopher, Arthur Schopenhauer in the following words:

"A man bears the weight of his own body without being conscious of it, but he soon feels the weight of any other, if he tries to move on: in the same way, a man can see other people's shortcomings and vices, but is blind to his own. This arrangement has one advantage: it turns other people into a kind of mirror, in which a man can see clearly everything that is vicious, faulty, ill-bred and loathsome in his own nature; only, it is generally the old story of the dog barking at its own image; it is himself that he sees and not another dog, as he fancies.

He who criticizes others, works at the reformation of himself. Those who form the secret habit of scrutinizing other people's general behavior, and passing severe judgment upon what they do and leave undone, thereby improve themselves, and work out their own perfection; for they will have sufficient sense of justice, or at any rate enough pride and vanity, to avoid in their own case that which they condemn so harshly elsewhere. But tolerant people are just the opposite, and claim for themselves the same indulgence that they extend to others. It is all very well for the Bible to talk about the mote in another's eye and the beam in one's own. The nature of the eye is to look not at itself but at other things; and therefore to observe and blame faults in another is a very suitable way of becoming conscious of one's own. We require a looking-glass for the due dressing of our morals."



So far Mr. Schopenhauer. Now, we will admit that at a certain stage of development the plan sketched by him, may help a little. But acquainted, as we are with the tremendous influence of the imaging process in our mentality, cannot recommend that too much attention be given to human frailty. Looking for excellencies in human conduct will prove more beneficial, we are transmuted by the images that we dwell upon.

The world, however, cannot serve as a mirror only, it can and does also serve as an echo. Call to an echo words of love, of good cheer, joy, commendation, etc. and they will sound back to you. We get back what we give forth. Like attracts like. "With what measure ye mete, it shall be meted to you again. As a man soweth, so shall he also reap;" it is the absolute law, unchangeable. Doesn't it make you feel good all over to know your happiness is not in other people's keeping; that you can produce your heart *shine* right within, regardless of the grumpiness and unpleasantness of others.

"Overcome evil with good!" that is a rule of action that holds good in every relation of life as the following news item shows: "Nickle theaters have done more to reduce the saloon business in Chicago than any other factor ever did," says Edward F. Kelling, chief inspector of amusement places in Chicago. "I suppose it is the same in every other city. No one realizes this better than do the saloonkeepers, and they are almost invariably opposed to the locating of a nickel theater in their neighborhood. In some instances a single 5 cent theater is said to have cut the business of several near-by saloons practically in half. The work of these theaters for temperance seems to me more effective than organizations, orators or noisy crusaders. The theaters form a counter attraction to the saloon."

That is a very important pointer to keep your eye upon. Bring into play a counter attraction and win

the patrons of harmful indulgence to superior beneficial entertainments. When the people's attention is attracted and kept engaged by elevating subjects of interest, the low dives will have to shut up shop, and there will be no occupation for the bootlegger or the "blind pig."

And while we are discussing temperance, it may prove of interest to cite some remarks by Dr. H. Lindlahr of Chicago, editor of the *Nature Cure Magazine* anent this subject. Said he: "The common American dietary, consisting of meat, white bread, potatoes, pastry and coffee, is utterly lacking in the organic salts of sodium, iron, lime and magnesium, and surcharged with uric acid and carbonic-acid producing elements. Naturally, the system becomes loaded with irritating poisons and is starving for blood and nerve food. The result is nervousness, irritability, physical and mental enervation and a constant craving for substitutes for the lacking nutritive elements. Then, by means of stimulants the organism endeavors to supply the energies which are falling on account of malnutrition. If our mothers would devote more attention to the art of hygienic cooking than to long-winded "prohibition harangues," the cause of true temperance would rapidly advance."

We are disposed to think that improper nutrition may be one of the causes responsible for much intemperance, and if so, the remedy is to a large extent in the hand of the housewife and mother to overcome that depraved inclination.

The most important, the most practical truth of religion, that which concerns us the most deeply, is that our happiness or misery is determined by ourselves. Our mental attitude, disposition and activity will result in happiness or the opposite. Every sin carries its own penalty with it. And, therefore, man should not punish the sinner, for such punishment, would be superimposed

apon the penalty already fixed by God and would be unjust and excessive on that account.

As a certain discredited poem of Great Britain has expressed it:

“Every prison that man builds for men  
Is built with brick of shame,  
And bound with bars, lest Christ should see  
How men their brothers maim.”

Let us, then, give up the usurped office of rulership and judge, and let us enter into the kingdom of heaven on earth, where our relation is that of *friends*.

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“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which executeth loving-kindness, judgment, and righteousness in the earth: for in these things do I delight saith the Lord.”

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“The wages of sin is death.”

“This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.”

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“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.”

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Love gives itself, but is not bought.—*Longfellow*.

## THE OVERCOMING POWER IN MAN

(The Socratic system of developing understanding is being universally adopted by progressive teachers. The rapid increase in popularity of the Froebel schools in all parts of the world is proving that the most effective development of the mind is through bringing out by recognition, what already exists within. The Unity Correspondence School uses this system, and the wonderful spiritual understanding which many of its students are manifesting is evidence that man knows all Truth—all he needs is to learn the way to discovery. We trust that the following illuminated answers to questions submitted to a student by this School, based on Lesson Five of the Primary Course, will encourage others to express that knowledge which already exists in the mind, but is "without form and void." This student lives in an eastern city and has had no instructions except through correspondence.)

Question 1. Explain why man should be in conscious control of all his thoughts.

Answer 1. Man should be in conscious control of all his thoughts in order that he may keep them working in Divine Order, according to Divine Law. Man first thinks himself into his thoughts and then these thoughts go on thinking on their own account; that is, they become subconscious and are reproduced without further conscious effort. When man consciously controls his thought he exercises the power and dominion that is his from the beginning and the result is peace and harmony. When he relinquishes this conscious control, discord rules and he reaps the result in inharmony and confusion. The difference between the original thinker and the thought is, that the one has its animating center in Spirit, can draw consciously from the one inexhaustible source truth, wisdom or whatever is needed, while the other has its animating center in thought and acts without conscious volition or the power of choice, drawing upon its immediate precedent thought, which is a limited and uncertain source.

Question 2. Show the unreality of what is called "obsession."

Answer 2. When man fails to take conscious control of his thoughts, the subconscious phase of mind steps in and undertakes to do the work for him; but as this work is out of its proper sphere it occupies the place of a usurper. The subconscious can not exercise the power of initiative, but after it has received an impression from the conscious it will continue to reproduce that impression until it has been supplanted by a stronger impression. An idea that has become subconscious grows and increases upon that on which it is allowed to think until man seems powerless to interrupt the current of subconscious thought and obsession results. The conscious mind, in its efforts to do what is desired, is then besieged by a previously formed counter habit of the subconscious. Man is in a state of siege and his individual liberty, his God-given prerogative of freedom of will, seems to be taken from him. In the 7th chapter of Romans Paul describes the state of such a one who does not understand the relation of the conscious to the subconscious mind. He says: "The good that I would I do not; but the evil which I would not, that I do. \* \* \* I find, then, a law, that when I would do good evil is present with me." This law that Paul found is the subconscious mind, viz: that it always reproduces with faithful exactness the impressions given to it by the conscious mind. If man takes conscious control of his thought and allows himself to think only good thoughts until the counter impression is dissolved and good thinking becomes a habit nothing but good can come from the subconscious. The subconsciousness is not of itself evil, it is simply the repeating instrument of mind. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Paul discerned the unreality of this condition which he depicts, in the 17th verse of the 7th chapter of Romans, where he says: "It is no more I that do it, but sin that dwelleth in me." In

other words, my animating center is pure Spirit and is good, but this is simply the chaotic condition of mind that always results from allowing thought to run riot, without attempting to bring it into order and control it. In the next chapter Paul finds the remedy for this most undesirable condition in the higher law of the superconsciousness: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of the superconsciousness restores harmony by redeeming the subconscious and lifting it up, so that man can take conscious control and do the things that he would. Unity comes to dispel the discord and "The Spirit itself beareth witness with our spirit that we are the children of God."

Question 3. Explain affirmation and denial.

Answer 3. The accepting and rejecting power of mind is described as affirmation and denial. The mind has power to accept what it wants and to reject what it does not want. Properly speaking, these are attitudes of mind, of which the spoken word is only the outer expression. Man can not do away with affirmation and denial, he can not put them out of his life and refuse to employ them, because both are inherent in mind and it is through these that mind does its work and maintains balance, poise, freedom. We are always using affirmation and denial, whether we realize it or not, and it is, therefore, most important that we take advantage of this law and learn to use it properly, so that we may free ourselves from the unreal, untrue conditions that have grown up in consciousness through our affirmation and acceptance of them as real, and may become rooted and grounded and built up in the true, the real, the abiding. Whatever we persistently affirm or recognize as true of us comes into our consciousness and joins hands with us as soon as we have properly prepared the consciousness for its entrance. If it be one of the abiding truths of the Absolute that

comes to us through our persistent recognition of it, we join hands with the Infinite, we build upon the rock of fixed Principle and unlimited potentialities. If we choose to affirm that which is unreal we sink in the shifting sands of illusion and are carried further and further in consciousness from the realization of the Truth. But this can not last always, because all that is unreal passes away. Man must sometime awake and perceive the law of self-government. When he does this he denies these unreal conditions that have fastened upon him, and by so doing bursts his bonds asunder. He stands upright on his feet, he asserts his freedom and his chains fall from his hands.

Question 4. Describe in your own words how the body is reconstructed by affirmations and denials.

Answer 4. When we become interested in Practical Christianity, we find ourselves already possessed of a body and it dawns upon us that it is not by any means what we would have it; it does not measure up to the standard of perfection or fill the requirements. We are eager to apply the new law that we are learning and to prove it true. We feel that unless we can apply this law to the solution of our individual problems and, viewing the finished product, can pronounce our "quod erat demonstrandum," we shall have failed to catch its real purpose and meaning. So we begin first to deny the undesirable conditions that we find in our body, to deny that they are true. If they were true they would never disappear, because that which is true is from everlasting. We know that sickness and disease of all kinds are not everlasting, so we deny sickness, we deny disease, and in this way we make ourselves let go of them and they fade out of consciousness and disappear from the body. We lose consciousness of them as realities and for us they no longer exist. When we have cleared our mind of this useless rubbish we are ready to replenish it with the new ideas of Truth. We begin to affirm that in

Spirit, in truth and in body we are free, pure, strong and perfect with the life, strength and perfection of the Infinite. Our minds are built up by affirmation until we attain the consciousness of this state. The mind being lifted up, the body is lifted up also, because the mind includes the body. A certain line of thought persisted in builds cells of like character and these in turn crystallize into form in the body. "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." God has said: "I will put my law in their inward parts and write it in their hearts." Then this law of the Lord is our law. Whatever we think comes to pass and as we purpose so it stands. If we are faithful we get permanent, lasting results. If we are unfaithful we get uncertain, temporary results. This is the out-working of the law.

Question 5. How is thought controlled?

Answer 5. Thought is controlled by the proper use of the law of affirmation and denial. This law is fixed and unwavering in its action. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." When we perceive that there are both virtue and praise in the things of good report and resolve to think upon these things, to the exclusion of everything of an opposite nature, and persist in following up this determination in practice, denying that which is not good, we sooner or later by our word cast out of consciousness the personal adversaries that beset us and the good that we have reported to the subconscious begins to come back to us. Perhaps the senses report a bad feeling, but we know that this is not a good report, we deny its truth, bid it be still and refuse to pass it along to the subconscious. Not having where to lay its head, it soon leaves us. Jesus Christ showed us how to cast out the personal adversaries that we find in consciousness. He suffered them not to speak, he re-



fused to listen to them and bade them depart. He would not even let them testify to his true character, he refused absolutely to give them recognition of any kind, and this sweeping denial dissipated them at once. So if we deny persistently the evil, if we just as persistently recognize and affirm the good, report the good, we thus open ourselves to an influx of the good into consciousness, we "cast our bread upon the waters and it is returned to us" after many or few days, according to the degree of truth to which we are awakened and our faithfulness in recognizing it. "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The superconsciousness reaches down and joins hands with the subconscious and the conscious in their efforts, and we are redeemed. The Spirit of life, the Spirit of truth, makes us free from the law of sin and death.

Question 6. What is the one true standard of thinking?

Answer 6. The one true standard of thinking is Truth, the Absolute. All the thinking of man must conform to this standard. It may take hard work and a long time to attain to this, but it is the only attainment worth the effort. "The straight gate" which we must strive to enter is the mental gate of right thought, in harmony with Truth, the Absolute. We must learn to keep a straight course, to say, "This one thing I do: I think only the good and report only the good." We must learn by persistent effort to keep our thoughts, our motives, our words and our actions in a straight line. This may seem hard at first, but it leads to perfect ease, freedom and joy. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Question 7. Why are specific denials necessary?

Answer 7. It is necessary to use specific denials in order to tear down the structures that we have built

in ignorance and error and make room for the building of the true structure of mind and body. We have all built wrong in our ignorance, but we must use the same foundation that we had before, because there is only one foundation for each of us, and therefore we must tear down the superstructure and begin again from the foundation. We cannot do all the tearing down before we begin to build, because we are living in this structure that we have built and we can not vacate in order to build it anew. Under guidance of Spirit we tear down and rebuild, here a little and there a little, until it is all made new.

Question 8. Why is it so important to make right use of the power of the mind to affirm and deny?

Answer 8. This power of the mind to affirm and deny is alive and is always expressing itself. If we fail to direct it from the true source of Wisdom, it turns to the without and takes its clue from the senses. We have thus formed the habit of believing the reports of the senses and accepting them as settled truth, and in this way the mind has learned to affirm error and deny truth. When we understand the law of affirmation and denial we are ready to take advantage of it and give the mind the right impetus, instead of allowing it to work out on the error side.

Question 9. What has affirmation to do with making thoughts substantial (faith) in consciousness?

Answer 9. Faith is the result of many affirmations of the same character. The spoken word is the outer expression of an inner belief. Through many affirmations an attitude of mind is established which accepts as true what has been persistently affirmed. The English language is all mine to use. From it I select my vocabulary, the words that best express me, and I put it into constant, daily use. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report," I desire to think on these things, and out of these thoughts comes my vocabulary, because "out of the abundance of the heart the mouth speaketh." I can not keep on talking and thinking about the things that answer to this description without believing in them, because by thinking and talking about them I call them into my consciousness and they keep on accumulating there until my consciousness has to expand to make room for more. This expansion of consciousness means faith. It is the growing attitude of mind. Faith, like everything else that is alive, grows because it must find expression. "Faith without works (expression) is dead, being alone (or stagnant)." True faith never stands alone; it leans upon that state of consciousness which dominates man. We say that a man has faith in God, or faith in doctors, or faith in himself or in some undertaking which he is trying to make a success. Whatever he thinks most about, that is the thing that seems most real to him, and whatever seems most real to him, in that he will have the deepest faith. Man pins his faith, we say, to whatever he thinks of most, and this multiplying faculty of mind keeps on growing and increasing on that upon which it feeds until it feels the need of expression, and it arouses man to action and we say that the courage of his convictions, or acts upon his faith. A man's faith is his working capital.

Question 10. What is the result in the organism of excessive personal affirmation and denial?

Answer 10. Excessive personal affirmation binds or fixes in the organism the unreal conditions that hover about the false ego, and the result is a stiffening, a hardening or a rigidity throughout the organism. Excessive denial results in a letting go of the bodily functions and a collapse of the vital forces that control the body, or rather, we should say, a withdrawal of the vital forces from consciousness. They still exist, of course,

but we have entered into an excessive negative state of consciousness and can not perceive them.

Question 11. Explain, "If any man come after me let him deny himself and follow me."

Answer 11. This phrase means that we are to deny the personal self with which we have so long been identified that it seems that in denying it we are denying ourselves, but this is not true. We are simply cutting loose the bonds that fasten us to this ego and freeing ourselves to follow the Christ, who is the Way, the Truth and the Life. This Way is the Way of Freedom, this Truth is the Absolute, this Life is the eternal. If we would realize this state of consciousness we must obey the instructions of Jesus Christ and deny the personal self.

Question 12. What is "the world"?

Answer 12. "The world" is that state of consciousness in man which looks to the extreme outer realm for direction. It believes in following the opinions of others, is afraid to go contrary to them, thinks it should follow the beaten track and, therefore, distrust and denies all inner impulse toward guidance. It says, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," thus refusing to recognize the eternal Spirit of Truth within, but says, "This Book is the Way, the Truth and the Life." It sets up a graven image and worships it instead of worshipping the formless, the infinite, the limitless Good, and it says loudly to others, "Go thou and do likewise, or else be cast out." It never gets back of expression, sees nothing but its own little world of illusion in which it has clothed itself.

Question 13. How is it "overcome"?

Answer 13. This state of consciousness is overcome by denials of its reality and affirmation of the one Way and recognition of the Spirit of Truth within us, who will lead us into all truth. We cast out this state

by our word, as did Jesus in the wilderness, who refused to put the literal or outer interpretation on the living Word, but cast aside the shadow and looking to the inner light, said, "Thou shalt not tempt the Lord, thy God." When we rush blindly forward to fulfill the letter of the law, because others follow it in this way, we forsake our guiding light within. The Divine Law does not step outside of its course, it is without variableness or shadow of turning, and we can not tempt it to do so. If we sever ourselves in consciousness from its operation and act blindly, expecting protection from some personal God, we bring disappointment to ourselves. When we work with the Law all goes well with us and angels indeed bear us up, lest we dash our foot against a stone; but where we try the Law to see whether it will work, we are mere sign-seekers, doubting in our hearts, and doubt always brings discomfiture.

Question 14. What is the "flesh"?

Answer 14. The flesh is another state of consciousness found in man, of which appetite is the dominant affirmative. The flesh consciousness believes that appetite is material, that man lives on bread alone. This is a subtle state of consciousness and controls man sometimes when he is not aware of it. This is illustrated by Jesus in the wilderness, tempted by the adversary to turn stones into bread. This adversary would have him believe that he could not live longer without material food.

Question 15. How is it overcome?

Answer 15. Jesus showed the proper way to meet this state of consciousness when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He realized and affirmed that appetite is not material, but spiritual and that we must look to the inexhaustible Substance for real satisfaction. "Unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We deny

the claims of the flesh consciousness and affirm that we have the true bread of God, "which cometh down from heaven, and giveth life unto the world." If we wish to keep the sayings of Jesus Christ, we must say, "I am the bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." This "me" is the inexhaustible substance of Spirit, which is omnipresent.

Question 16. What is the "devil"?

Answer 16. The "devil" is another state of consciousness, the most subtle in which man can become involved. It is the adversary, or adverse thought, that seems to be a very part of man. It questions, opposes and denies God, standing apart and asserting its own sufficiency and assumed wisdom. It is not subject to the law of God, neither indeed can be, because it is untrue in its very nature. Even after the Spirit of Truth begins its uplifting work in the consciousness, this adversary rises again and again in opposition. It is that in man which refuses to become as a little child, but vaunts its supposed wisdom and experience and wants to have its own way. It will not fit its theories to the eternal facts of existence, but insists upon changing the facts to fit its own theories.

Question 17. How is it overcome?

Answer 17. The only way to overcome this adversary is to cast it out by denial, as did Jesus Christ. We must refuse to fall down and worship this one, however right he may appear to be at the time, however great may be the apparent reward. We must refuse the adversary any recognition whatever. He sends forth his insidious temptation for power and glory, but we must say, "Get thee hence, Satan," and keep our minds fixed on Truth.

Question 18. What is the basis of Universal unity and co-operation?

Answer 18. The law of Jesus Christ is the basis

of Universal unity and co-operation. This is the law of Spirit. Paul says, "The law of the Spirit of Jesus Christ hath made me free from the law of sin and death." This law of the Spirit is the law of Life, the law of Truth, the only way to insure Universal unity and co-operation.

Question 19. Where is the place of man's overcoming?

Answer 19. The place of overcoming is within man. Until he rises in consciousness above the conditions that seem hard to him, until he transcends the bounds of personality, he finds no permanent relief. "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things." As we lift up the Christ in our conscious thought and action, we realize that this is the true Way and that the Father can help us to overcome all obstacles here and now.

Question 20. Explain the temptation of Jesus.

Answer 20. The temptation of Jesus is not the narration of a historical fact, as has been supposed, but the description of the overcoming which took place in his own consciousness. He entered into the wilderness of his own mind and there met and overcome the adversary and set his mind in order, so that such peace and harmony reigned that when it was completed angels came and ministered unto him. Jesus was led up by the Spirit into this wilderness, to be tempted of the devil. The Spirit of Truth would have us reduce this mental chaos to order, this confusion to harmony, this discord of mind to peace. This is a duty that every one must sometime perform. "Choose ye this day whom ye will serve." Two opposing states of consciousness scatter the forces of man's mind and he accomplishes nothing that is worth while. Jesus met and overcame the three adverse states of consciousness, the world, the flesh and the devil, and thenceforth his mind was free with the freedom of Spirit. This victory gave him the consciousness of power that is manifest throughout the rest of his recorded ministry.

## OUR CONVERSATION IS IN HEAVEN

*Phil. 3:20.*

JOHN DEEM.

*"Lord plant my feet on higher ground."* In harmony with that prayer, let's step up on higher ground and have a little talk about "heavenly things." —John 3:12.

At the very moment Jesus was standing on the earth, talking to Nicodemus, he used this language: *"THE SON OF MAN IS IN HEAVEN."* John 3:13.

His testimony is in harmony with the text at the top of this circular.

1900 years ago he said:

*"The Kingdom of heaven is at hand."* Matt 10:7.

Jesus said: I am the Vine—ye are the branches. *John 15:3.*

The very same Spirit—the very same Life—the very same mind—the very same faith—the very same power—and the very same other attributes that are in the Vine, are also in the branches. The Vine and the branches are ONE, and as the Vine is, so are the branches. 1 *John 4:17.*

The works that the Vine does shall the branches do also. *John 14:12.*

*NOW* ye are the body of Christ. 1 *Cor. 12:27.*

Does he not occupy his body, just like you think you occupy your body?

Some people seem to think that while his body may be here on this earth yet he himself is away off in some other country!

Now listen while we read another heavenly truth: Jesus Christ is come in the flesh (1 *John 4:2*) and the blood of Jesus Christ his Son, in us, cleanseth us from all sin. 1 *John 1:7.*

*NOW* we are clean through his word which he has spoken unto us. *John 15:3.*



Citizens up here where we are sitting together in heavenly places (Eph. 2:6) do not forget that they have been purged from their old sins. 2 *Pet.* 1:9.

Keep your seat a few minutes longer, while I mention the fact that heavenly places need purifying. *Rev.* 12:7-9.

Concerning this very missionary work, Jesus said: "The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity." *Matt.* 13:41.

While this is going on the righteous shall never be removed. *Prov.* 10:30.

The righteous shall dwell in the land forever. (*Ps.* 37:29.) Shall reign on the earth. *Rev.* 5:10.

It is the other fellows that get removed.

The righteous are "stayers."

It is up here where our conversation is in heaven, that the Great Master Mechanic shall fashion anew these bodies of our humiliation, that they may be conformed to the body of his glory. *Phil.* 3:21, *Am. R. V.*

Up here Christ is a Son over the house of God, whose house are we. *Heb.* 3:6. *Am. R. V.*

God worketh in us both to will and to do of his good pleasure. *Phil.* 2:13.

The God-power which worketh in us is able to do all we ask or think. *Eph.* 3:20.

For Jesus said: I give you power over all the powers of the enemy, and nothing shall by any means hurt you. *Luke* 10:19.

Working in you through Jesus Christ that which is well pleasing in his sight to make you perfect. *Heb.* 13:21.

Christ—the power of God. v *Cor.* 1:24.

Jesus Christ in you. 1 *Cor.* 13:5.

Christ, who is your life. *Col.* 3:4.

Up here the Lord Jesus Christ has to be put on. *Rom.* 13:14.

Put on the New Man. *Eph.* 4:24.

Beholding as in a mirror the glory of the Lord, we are changed into the same image from glory to glory. *2 Cor.* 3:18.

Up here it is said: Unto them that look for him shall he appear the second time. *Heb.* 9:28.

When he shall appear we shall be like him. *1 John* 3:2.

When he is glorified in his branches—in the members of his body. *2 Thes.* 1:10; *Eph.* 5:30.

Up here you are expected to believe that every seed produces after its kind. *Gen.*; That God is Spirit. *John* 4:24; that the word of God is seed. *Luke* 8:11.

Begotten of God. *John* 1:13, by the word of God. *1 Pet.* 1:23.

That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is Spirit. *John* 3:6.

Therefore you are not flesh, but Spirit.

The begotten of God, even in the embryo state, is spirit, perfect, whole, complete, sound and well.

Now are we the Sons of God. *1 John* 3:2.

The Embryo Son of God has all the attributes of God his Father.

That holy thing which is begotten in thee by the word of God, is a child of God. *Luke* 1:35.

Christ liveth in you. *Gal.* 2:20.

Christ be formed in you. *Gal.* 4:19.

The Kingdom of God cometh not with observation. *Luke* 17:20.

It is like being on the cars, and crossing the invisible imaginary line between Kansas and Missouri—there's no perceptible shaking, jostling or noisy demonstration—we just glide out of one state into another, and know not when the state line was crossed, especially if it is during the night. *Luke* 21:35.

**THE LINE HAS BEEN CROSSED.**

Our ignorance, or unbelief, will not change the fact.

If one does not obey and conform to the Kingdom of heaven laws, he is sure to be gathered out. *Matt. 13:41.*

Every plant which my heavenly Father hath not planted, shall be rooted up. *Matt. 15:13.*

The righteous shall never be removed. *Prov. 10:30.*

When the great work of cleansing and purifying heaven is completed, then shall the righteous shine forth as the sun in the Kingdom. *Matt. 13:43.*

Some people have an imaginary heaven, off somewhere up in the skies, which is reached by emigrating through the croup route, the consumption route, or other equally repulsive routes.

The devil manages such routes. *See Heb. 2:14.*

A. D. 96. Jesus declared: Behold I stand at the door and knock. If any man hear my voice, and will open the door, I will come *INTO* him. *Rev. 3:20.*

My reward is with me. *Rev. 22:12.*

I give unto my sheep Eternal Life and they shall never perish. *John 10:28.*

Because I live they shall live also. *John 14:19.*

Ye are the temple of God and the Spirit of God dwelleth in you. *1 Cor. 3:16:*

He shall quicken your mortal bodies by his spirit that dwelleth in you. *Rom. 8:11.*

Up here, Jesus is the author and finisher of our faith. *Heb. 12:2.*

His faith believes his own words.

Those who have his faith can't believe otherwise than precisely as he believes. And those who have the Christ Mind see things just as he sees them. With his one mind we all speak the same thing. *1 Cor. 1:10.*

We are members of his body, of his flesh, and of his bones. *Eph. 5:30.*

Jesus gave us an example as to his method of forgiving sins when he said: "Thy sins are forgiven thee." *Matt. 9:2.*

He declared: The works that I do shall the believer do also. *John 14:12.*

Whosoever sins ye remit, they are remitted unto them. *John 20:23.*

Now is come salvation and the Kingdom of our God, and the power of his Christ. *Rev. 12:10, A. D. 96.*

The Son of God is come, 1 *John 5:20*, and up here, where the conversation is in heaven, they are opposed to crucifying to themselves the Son of God afresh. *Heb. 6:6.*

Down there in the world doctors are employed, and nasty drugs are swallowed, with a hope to cheat the undertaker. But just glance over the thousands of graveyards. What an advertisement of failures!

A. D. 96 it was proclaimed, Now is come \* \* the power of His Christ. *Rev. 12:10.*

A. D. 96 a great voice out of heaven said: Behold, the tabernacle of God *IS* with men \* \* and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. \* \* It is done. *Rev. 21:3 to 6.*

*O praise His name, He's just the same,  
The very same Jesus. Heb. 13:8.*

Is any sick among you down here in the world? Let him call for the elders of his church. *Jas. 5:14.*

If they refuse, then write to some healer up here, who is not ashamed of the Gospel of Christ. *Rom. 1:16.*

There are six or seven methods of healing specified in the Bible.

There is no promise of healing to unbelievers. *Heb. 11:6.*

Most of the healing is now done by his sent word to parties who write a short description of their ailments, and express their faith that they can be healed. *Psa. 107:20; John 14:12.*

Applicants for healing must first discharge their doctor, and quit all medicines.

There must be no retreating to medicine. See *Luke 9:62*; *2 Pet. 2:21, 22*.

Restitution is one of the Kingdom doctrines, and means to restore that which has been lost.

He shall return to the days of his youth, his flesh shall become fresher than a child's. *Job. 33:25*.

They shall renew their strength, they shall run and not be weary, and they shall walk and not faint. *Isa 40:31*.

Listen to what Jesus said: "I in them, and the Father in me, that they may be perfected into One. *John 17:23*.

Here is a good sowing truth:

"The law of the Spirit of Life in Jesus Christ, hath made me free from the law of sin and death." *Rom. 8:2*.

Contend that as the Vine is healthy and immortal, so are the branches. *1 John 4:17*.

Daily sow words like these:

I am kept safe and secure by the power of God, through the faith of Jesus Christ. *1 Pet. 1:5*.

Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage. *Gal. 5:1*.

Continue to grow up into him in all things. *Eph. 4:15*.

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"They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."

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"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

## AFFIRMATIONS AND DENIALS

Thoughts are living entities, that is, they have power according to the strength put into them by the thinker, and they go on thinking according to their first impression unless some stronger power dissolves them. But there is a difference between the thought and the thinker; he has his animating force in Spirit and the thought has only the force given it by the thinker. When we think consciously our attention varies to a great degree and so the power of the thought sent down to the subconscious varies in a like degree. There is a law of mind by which it can accept or reject any thought. When this law is understood man will see how important it is that he think only true thoughts. If he thinks in accordance with Truth his thought forms will be in harmony and Divine order will be manifest in his mentality and finally in his body, but if his thinking is along error lines discord and inharmony result, and he is sometimes so filled with error thoughts that he is described as possessed of the Devil, or obsessed; though not, as some think, by an outside entity or devil but by his own evil thoughts.

This law of mind which claims Truth is called affirmation, and the rejecting, denial. Sometimes they are called the "Yes" and the "No" of mind. When we accept a thought we affirm it. It is not necessary to speak the words; our acts and general trend of thought constitute strong affirmation. For instance one does not have to keep saying, "I am poor," to draw that condition upon him, but constantly acting in that Spirit is equal to repeating the words many times. If we had understood the law when building our body, and had perfect materials and the perfect plan, our bodies would have been perfect. But now we find faulty construction and we wish to bring them up to the required standard as we now see it. How shall we set to work? It is necessary with our denials to first cleanse the mind from er-

ror and when the subconscious has this firmly impressed it will break up the cells which have registered the error thought. Then, by our affirmations of Truth the subconscious builds anew according to the more perfect plan. This power of the mind to accept or reject enables us to control our thoughts and is the means of bodily renewal. By the renewing of our minds do we come into the Christ consciousness. Some have said that we do not need to deny; that every affirmation is a denial. It is true that every affirmation contains within it an implied denial of its opposite, but we have for so long seen through a glass darkly and denied the Truths we should have accepted and vice versa, that now we must take our thoughts in hand and little by little build the broken walls of our spiritual habitation. We have our foundation laid: The One Divine Mind, Christ the perfect Son and Idea of that Mind and Man the perfect expression of that Idea. Now all our building must be in harmony with that foundation. Denying what does not conform to Truth removes it, and affirming the Truth builds it into our consciousness. Thus faith, which is the consciousness resulting from repeated affirmations, grows. The more we make statements of Truth the stronger our faith in that truth becomes and we realize as never before, "Faith is the substance of things hoped for, the evidence of things not seen."

When one is very positive, he builds so conservatively that his organism reflects his attitude of mind and rigidity and bondage result in constipation and constrictions of various kinds. If his personality is of a negative cast his body responds in a letting go, a laxity of movement.

Jesus emphasized the denial of the personal, mortal self, and affirmation of the Truth when he said, "If any man come after me let him deny himself (the error the seeming personality) and follow me," the Christ, the true Self in every one, who will lead us into all truth.

Jesus was "tempted like as we are, yet without sin" because he met every suggestion with an affirmation of Truth. We will see if we read carefully the account in the New Testament that his temptations were from within, not without. There was no pinnacle of the temple in the wilderness, nor a mountain high enough from which to view all the kingdoms of the earth. When the temptation came to him, that with his wonderful power of which he was conscious he might have any thing in the way of materiality he desired, he met the adversary, "Devil," by a denial "Man does not live by bread alone," and by an affirmation, "but by every word that proceedeth out of the mouth of God." So when in bondage to any seeming lack of food, clothing, shelter etc, we should deny our seeming lack and declare that he who provided the body will provide all things necessary for its maintenance and support. "Is not the life more than meat?" The power of material things must be denied and the reality of spiritual things affirmed.

In Jesus' second temptation he was tried to see if the power of God was sufficient to deliver him under extraordinary circumstances. Then he replied, "Thou shalt not tempt the Lord thy God," So we should reply to all temptations of the flesh to draw us from our highest. The appetites should all be dominated by the spirit, be under Divine guidance and become as helps to build us up in spiritual consciousness. We must deny that we are in bondage to any customs or traditions of society and are free to live our life according to our highest spiritual ideas.

The devil which is to be overcome is our adverse, contrary thought, which dislikes to yield obedience to any, also the little I, which in its own importance does not like to acknowledge any one as master. Jesus, if anyone, might have proclaimed himself master but he put away all such personal thought and declared, "Thou shalt worship the Lord thy God and him only shalt thou



serve." So we must follow him in affirming that nothing shall come before God. "Thou shalt have no other gods before me." This adverse thought coming constantly up from our subconscious that there is power outside of God, must be immediately silenced. "Thou shalt worship the Lord, and him only shalt thou serve."

All these temptations have their root in selfishness the narrow I which sees himself as separate from the Whole, and only as selfishness is eliminated can we become conscious of our rich inheritance in the Universal. It is because of this selfishness that so many co-operative colonies have not been permanent. Not until members look for and work for the good of the whole, and put self aside can they hope to be successful.

Men are so ready to work for the amelioration of conditions on the material plan that they forget that all reform must begin within, that all things have first their conception in mind and then come into the outer expression.

So we must follow the Master, overcoming in our own wilderness, mind, the world, the flesh, and the devil.

They are to be met in our ordinary every day life and we can overcome as he did by remembering who we are, Sons of God, Spirit, and whence our power comes, from the Great Spirit of Love, in whom we live move and have our being. Praise his Holy Name!

(Lesson Five of the Primary Course of the Unity Correspondence School, written by Hattie M. C. Schoepf.)

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Our greatest glory consists not in never falling, but in rising every time we fall."—*Goldsmith*.

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"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."



### Lesson 8. November 21.

**PAUL'S STORY OF HIS LIFE.—2 COR. 11:22-28;  
12:1-10.**

22. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in death oft.

24. Of the Jews five times received I forty stripes save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;

26. in journeying often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches.

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1. I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord.

2. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.

3. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth),

4. how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5. On behalf of such a one will glory: but on mine own behalf I will not glory, save in my weakness.

6. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or beareth from me.

7. And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, here was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.

8. Concerning this thing I besought the Lord thrice, that it might depart from me.

9. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me.

10. Wherefore I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

**GOLDEN TEXT:** *He said unto me, My grace is sufficient for thee for my Strength is made perfect in weakness.—2 Cor. 12:9.*

From the very beginning of its existence as a sect Christianity has had its factions. There were diversions among the various early churches, one being for Peter, another for Paul, and another for Christ, as if all were not for Christ.

There was disparagement of Paul's apostolic rank by the adherents of Peter. He had not, like the twelve, known Christ personally. His witness of Christ was second hand while theirs was direct. There were attacks upon Paul's character and authority, charging that—

- a. His conduct was based on no settled principles  
(2 Cor. 1:17, etc.)
- b. He was inclined to self praise (2 Cor. 3:1; 5:12; 10:8).
- c. He assumed authority, to which he had no right  
(2 Cor. 10:14).

- d. He was a traitor to his country and a renegade from his faith (2 Cor. 11:22).
- e. He was no true minister of Christ at all (2 Cor. 10:7; 11:23).
- f. Although he ventured to place himself on a level with those who were (2 Cor. 11:5; 12:11).

In this lesson Paul defends himself against these charges.

The list of hardships which he endured for the cause of Christ are almost incredible, and the persecutions of which we complain in this age seem very purile compared with them. That he should go right forward in the work without an intimation of weariness or discouragement shows that he was moved by a power higher than human ambition.

From the day of his illumination near Damascus, Paul was a changed man. He gave up at that time his religion, his friends and his reputation. To the Jews he became an outcast and the Gentiles regarded him with suspicion, even that he was a madman. When he told the story of his conversion, his listeners thought with Festus "Thy much learning doth make thee mad."

Ministers of the orthodox churches in this day preach often of Paul's conversion, and lay special stress upon his obedience to the heavenly vision, yet if a member of any of these congregations should arise in prayermeeting and relate such an experience he would be sung down or ejected from the church. Such things are not "good form," and those who have heavenly visions are considered crackbrained.

But Paul did have visions, and he was not timid in relating them. When Jesus stood by him in the dreams of the night and told him not to be afraid but to go on to Rome, Paul boldly told about it.

When he was "caught up into paradise, and heard unspeakable words," he did not hesitate to relate the experience, regardless of the incredulity and ridicule that

was sure to follow by those who had no knowledge of the Spiritual Kingdom.

There is a Kingdom, interpenetrating the world in which we live, inhabited by Christ and the "Saints in glory," which in "Ben Hur" is described as "finer than beaten gold." This is the "heaven" of Jesus and "Paradise" of Paul, and which is to absorb the earth. When the superconscious or spiritual part of man's mind is lighted by the higher understanding, he finds his head and heart in heaven, although his body may be in the earth.

One day in passing a neighbor's house, on the porch of which sat a good Quaker over ninety years of age, a flippant youth exclaimed, "Hello Uncle, I thought you were dead and in heaven years ago." The saintly man replied "Son, I have been in heaven over forty years."

It is not by dying but by living the heavenly life that we go to heaven. "But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God."

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### Lesson 9. November 28.

PAUL ON SELF-DENIAL.—ROM. 14:10-21.

#### World's Temperance Lesson.

10. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

11. For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.

12. So then each one of us shall give account of himself to God.

13. Let us therefore judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling.

14. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16. Let not then your good be evil spoken of:

17. for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleased to God, and approved of men.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth.

GOLDEN TEXT: *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.*

It is a very great thing to know that no man has a right to judge another. This is strongly emphasized in the teaching of Jesus and Paul. "Judge not lest ye be judged," thunders Jesus, and Paul appealingly asks, "Why dost thou judge thy brother?"

Every knee shall bow to God and every tongue confess him. We are accountable to the Divine Law and when we refer all the acts of men to it, an adjustment is made far beyond our human understanding.

If we were as careful of our own thoughts and acts as we are of others the world would soon be reformed.

When tempted to judge another try at once to be perfect yourself right along the line on which you are passing judgment. By observing this rule you will put no stumbling blocks in your brother's way.

In the fourteenth verse of this lesson Paul lays down the law of the Absolute, which is that man in supreme degree, the Lord Jesus, has power to make things conform to his viewpoint. This is the teaching of all metaphysicians, "As a man thinketh in his heart so is he."

It is man's nature to have dominion, to create, to dominate, but in the exercise of this innate power he should remember to make the most advantageous adjustment with his environment.

Man can so dominate the functions of his body that they will do that which is opposed to the law of their being. This is noticably true of the stomach—it can be made to digest food that is detrimental to the whole system. Sailors shipwrecked in Behring Sea found the natives making a regular diet of decayed fish. They were a sorry lot, as result of such food, but it seemed good to them. It is said that in certain parts of England chickens are not considered prime until the flesh is so rotten that it can be pulled of the bones with the hands. In America men and women train their stomachs to digest the most noxious messes under the delusion that it is food.

But how about the stumbling block? Who is "thy brother," for whom Christ died? Is he not the body-man, the brother of the soul, whom Christ comes to save, to lift up? If in your ignorance you put a stumbling block in his way you are destroying him. Byron said, "The eating of meat makes me ferocious." Experiments with dogs prove that a vegetable diet makes them docile and kind, while a flesh diet causes them to be ferocious.

If both men and animals are singularly affected by certain kinds of diet does it not point to a law running through nature, and should we not take the hint and observe this law?

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Following after the things that make for peace and edification of another brings us naturally to that state where we will not eat flesh, nor drink wine, nor do anything whereby our brother stumbleth.

**Lesson 10, December 5.****PAUL ON THE GRACE OF GIVING.—2 COR.****8:1-15.**

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2. how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord,

4. beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints:

5. and this, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God.

6. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

7. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

10. And herein I gave my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.

11. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability.

12. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.

13. For I say not this, that others may be eased, and ye distressed:

14. but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality:



15. as it is written, He that gathered much had nothing over; and he that gathered little had no lack.

GOLDEN TEXT: *Remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.—Acts 20:35.*

Most people receive with a grain of salt the Scripture quoted, "It is more blessed to give than to receive." They think it part of the "stock in trade" of the minister's appeal for the Foreign Missionary Society, or for money to clear up the church debt.

But if the pleasure of receiving and giving could be compared for a lifetime it would undoubtedly be found that the joy would be on the giving side by a very large per cent. Then to get the most pleasure out of life one should practice giving. Few people give systematically—they give when they are asked, and often an under current of regret goes with the gift; they are not cheerful givers.

To give with an ungracious feeling is detrimental to both the giver and receiver. No one likes to receive from those who regret their gifts, and the one who gives in that spirit thwarts the law that would increase his gift if it carried the cheerful thought with it.

Men sometimes give with the object of getting back in another way more than their gift, but this does not apply to religious donations. When one gives to the cause of Christ he expects no financial return. But here there is often missing of the mark. Religious giving is the most profitable of all giving if one knows the law, which is *blessing*. If you bless what you give it is increased in your thought atmosphere and your words create for it a multiplying energy that goes on developing after its kind, until the original impetus is exhausted.

But if one first gives himself to the Lord, as did these liberal Gentiles, according to Paul, there will be no cessation of the original impetus in righteous giving,

because it is Spirit. When one gives in the abounding faith of God's abundance, a certain spiritual and financial prosperity sets in and the whole man receives the increase. It has been observed that when a church organization gets the enthusiasm of giving for religious purposes that more prosperity comes to the individual members.

In this lesson Paul talks a great deal about "abundance" and "riches". These are good words to get into the mind if you want prosperity. If you keep your mind charged with words of this character you will never lack and your gifts will carry increase wherever they go.

If there be first a willing mind, or according to the R. V., "if the readiness is there." What God beholds is the mind and if that is right the whole man and all his acts are right. The gift is acceptable "according to that a man hath." The acceptability of all our offerings depends not on the amount given, but the proportion which it bears to our means. The widow's mite was a very great gift because it was her all. If a millionaire should give one hundred thousand dollars to a good cause it would be heralded as a princely donation, but in fact it is no more worthy of commendation than the gift of one hundred dollars by the man whose whole possessions is a thousand. The proportion is the same and in the spirit of things the man who gives his love with his gift gives far more than the one who sends cold dollars.

Be sure and put the *good feeling* into your gift. Everything that you send forth with this soul-substance as its animating principle always comes back multiplied. Keep the grudging feeling out of your gifts because it will also come back to you. "As a man soweth so shall he also reap." This applies to everything we do, because we put into every act the seed thought that brings a crop after its own character.

**Lesson 11. December 12.**

**PAUL'S LAST WORDS.—2 TIM. 3:14; 4:1-8.**

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

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1. I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom;

2. preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching.

3. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts;

4. and will turn away their ears from the truth, and turn aside unto fables.

5. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

6. For I am already being offered, and the time of my departure is come.

7. I have fought the good fight, I have finished the course, I have kept the faith:

8. henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but to all them that have loved his appearing.

**GOLDEN TEXT:** *For to me to live is Christ, and to die is gain.—Phil. 1:21.*

The things which we have truly "learned and are assured of" are not written in any book. Truth does not come from without, but from a conviction within the mind based upon *understanding*. A doctrine based upon Scripture alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal law, and open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others. We had as well claim that the

history of Columbus' discovery of America includes the creation of America as to claim that Truth and the Scriptures are one.

"Knowing of whom thou hast learned them." Jesus said the Holy Spirit, the Comforter, should come and lead into all Truth. This is the "One" referred to by Paul. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness." This is very different from the statement in the Old Version that all Scripture is inspired. "Given by inspiration of God" is literally "God-breathed." If God ever breathed into the mind of man, is he not now breathing? We open ourselves to this inspiration, or in-breathing, of God by our thoughts and words. If our minds are filled with the idea that inspiration ceased with Moses, or Jesus, or Paul, or some modern high priestess or priest, then we plug up the stream of God-thought flowing to us, and no revelation comes direct. What we get is second-handed—we measure it by the authority which we have set up as the final Word of God to man.

Jesus Christ is the standard. It is his "appearing," the setting up of his "kingdom," the judging of "the quick and the dead," that tries the mettle of the man. When the Perfect Man begins to assert himself in us there is an "appearing" of a higher standard of right and wrong. Our thoughts are brought to judgment. The thoughts of life, the "quick," and the thoughts of the "dead," are tried by the Truth, and those only let into the kingdom of God within us which chord with Principle. The "word" of this Truth must be declared constantly "in season and out of season." Those who grow lax in this respect find themselves falling back into mortal thought and material ways.

The firm state of faith in the invisible powers, which we build up by our oft repeated meditations and statements of Truth, stands us in good hand when our minds come to that place where our "ears itch" for new teachings—a fuller explanation of the mysteries of the doctrine. Such a time always comes to those who are passing through the regeneration. If one is well grounded in the Principle, and has the substance invisible well established in consciousness, there is but little danger of "turning aside into fables." The consciousness of Truth having done its work in the mind thoroughly, and fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man—"I am ready to be offered, the time of my departure is at hand."

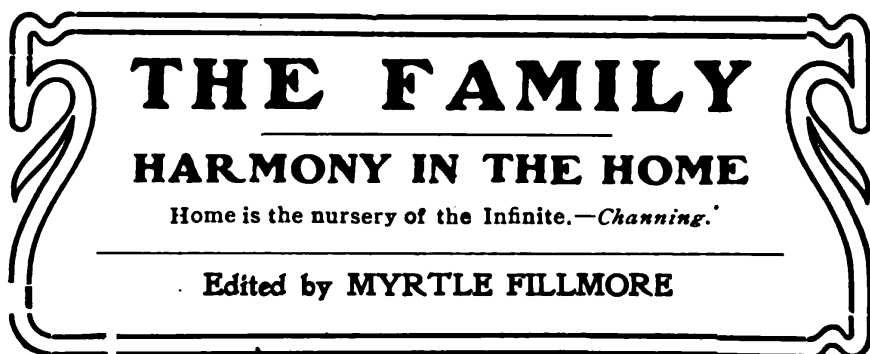
The "crown of righteousness" is the fulfilling of the Divine Law and the resurrection of the body. This is fulfilled literally in those who "fight the good fight," the overcoming of error with Truth. This does not mean the death of the body and a great resurrection day away off in the future, but, as clearly taught by Paul, a new state of mind every time we overcome some mortal error, and a clearer realization in body of the omnipresent Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies.

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My success in the practice of medicine was phenomenal, which was a mystery to myself and everybody else, but it is all plain to me now; for I have never given out a prescription without the sincere thought and wish that it would be successful, and accomplish all that was desired.—*Edwin J. Fraser, M. D.*

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"Though Christ a thousand times in Bethlehem be born,  
If he's not born in thee, thy soul is all forlorn."



## THE RELIGIOUS EDUCATION OF THE CHILD

BY ELIZABETH PETTINGER.

To swing too far out of the beaten track of our Puritan forefathers is almost as bad, (if not quite as painful) as to follow in the rut of their teaching; in fact the rut oftentimes bruises the feet less than the thorns and brambles of the too "Open Road."

Some of us are apt to look back upon the religious training of our youth, and remember the long hours spent in a dark dismal church, where we shivered in fright at the threats and imprecations hurled at us by the religious fanatic of the pulpit, and in our souls we almost desired eternal fire, to a region where "Congregations ne'er break up, and Sabbaths have no end." We remember the long hot Sunday afternoon in the sultry, close, airless front room, reading meaningless things from a book called "The Bible," when we were longing with all the passion of childhood to be out with the birds and the butterflies, skipping over the meadows or lying beneath orchard trees. We think with a shudder of the only story we knew of the Master's life, that of the crucifixion. We recall vividly the times the strap was laid across our back for some misdemeanor, such as fishing on Sunday, or forgetting to say our prayers, or leaving our hair uncombed for church, or singing some irreligious song on the "Holy Sabbath." We remember

the strap and the motto that went with it, "Spare the rod etc. etc.," and that both were a direct outcome of religion.

Yes, we remember all this, and when we remember, we look at our own little children and with tears of self pity for our lost childhood, we say, "No religion for these children, I will protect them against such torture."

Then we proceed to "protect" them by allowing them to grow up ignorant of that beautiful story of our Divine Lord; we "protect" them by depriving them of the companionship of the golden haired shepherd boy, David, who played such wonderful music that even a demented king must stop to listen.

We, in our unreasoning "swinging out" process, fail to give to our children that sweetest of all life influences, a religious appreciation of the world in which we live.

When these children are no longer babies, but have reached the thinking, reasoning age, they learn through association, what they have missed; and children are quick to resent. "Why," they ask, "did you neglect so important a part of my education? I have been robbed of part of my birthright." And they are apt to feel self pity for *their* childhood.

Paul says, "Moderation in all things." Let us then use moderation in the religious training of our children. Let us lead them, not in the puritanical rut of our early days, nor yet, by the letting alone process, turn them into the uncleared wildwood, where the brambles and vines tear their flesh, and false paths lead them hither and thither; rather let us teach them the way, show them the "Open Road," and let them walk it according to their own LIGHT. Give them the knowledge of religious things, teach them Bible history, show them that right living and right thinking and religion are one and the same thing; acquaint them with the men and women of the Bible, and let their youthful minds be stirred with

the heroic deeds of the Old and New Testament; then will you be showing them the "Open Road" that leads to wisdom and understanding.

How may this be done? It is a long, not easy task; but nothing worth while is easy. First, answer truthfully and clearly every question asked by your children,—truthfully, so far as you know the truth. A question properly answered sets a child on the right road to knowledge,—improperly answered, on the wrong road. Questions foolishly asked should, of course, be discouraged, but be careful how a question is rejected, for often a parent fails to recognize its true worth. Think well before answering, make sure you yourself know the answer, then tell your child the truth,—Never lie to him about ANYTHING.

"But," you say, "suppose I don't know?" Then tell him you don't know, you will not lose his respect by such a confession; he will find out sooner or later that there are many things you don't know, and you might just as well 'fess up' now as later. Nothing brings a child and parent nearer together than this answer,— "I don't know, my son, but you and I will find out together."—They have now become companions, traveling along the road to knowledge, hand in hand, with mutual sympathies.

Suppose he asks a question improper for his age? This is not often, for when a child is old enough to want to know a thing he is usually old enough to be told the truth. But suppose he ISN'T old enough? Tell him so; promise him you will tell him just as soon as he is old enough to understand. You will be surprised to find so much patience in a little child.

Another way to instruct children along religious lines is by telling Bible stories with the same amount of interest as you tell those of Hans Anderson or Grimms. He will be just as fascinated with one as the other if you



do your part, and then he will be learning Bible history at the same time.

Get a child's Bible history, with colored pictures; hold the book upon your knee and as the little one turns the pages tell him the story of Adam, of Moses, of Job and Noah just as he turns to them. Soon each picture has a name for him and again you will be surprised to find how quickly the child has become acquainted with the characters, and their story; when you are too busy to hold the book he will say over the names to himself, and all this is religious education.

Co-operation between father and mother will turn the family conversation onto ideals, principles, and standards of living, giving a chance to install into the little folk's minds the value of morals.

There are many, many ways by which to instruct our children along these lines without keeping them in the rut, or leaving them ignorant, to stumble their way along untried paths before they are strong enough to endure the hardships of the 'trails;' there are many ways whereby we can make it possible for them to enter upon life, saying "Afoot and light-hearted I take to the open road, healthy, free, the world before me leading wherever I chose."

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## LORD SPEAK AGAIN

When God had formed the universe he thought  
Of all the marvels therein to be wrought,  
And to his aid fair motherhood was brought.

"My lesser self, the feminine of me,  
She will go forth throughout all time," quoth he,  
"And make my world what I would have it be.

"For I am weary, having labored so,  
And for a cycle of repose would go  
Into that silence which but God may know.

"Therefore I leave the rounding of my plan  
To motherhood: and that which I began  
Let woman finish, in perfecting man.

"She is the soil, the human mother-earth:  
She is the sun that calls the seed to birth:  
She is the gardener, who knows its worth.

"From me all seed, of any kind, must spring.  
Divine the growth such seed and soil will bring,  
For all is me, and I am everything."

Thus having spoken to himself aloud,  
His glorious face upon his breast he bowed  
And sought repose behind a wall of cloud.

Come forth, O God! Though great thy thought and good  
In shaping woman for true motherhood,  
Lord, speak again; she has not understood.

The centuries pass, the cycles roll along,  
The earth is peopled with a mighty throng;  
Yet men are fighting, and the world goes wrong.

Lord, speak again, ere yet it be too late.  
Unloved, unwanted, souls come through earth's gate.  
The unborn child is given a dower of hate.

Thy world progresses in all ways save one—  
In motherhood, for which it was begun,  
Lord, Lord, behold how little has been done.

Children are spawned like fishes in the sand.  
With ignorance and crime they fill the land.  
Lord, speak again, till mothers understand.

It is not all of motherhood to know  
Creation's pleasure, and deliverance's woe.  
Who plants the seed should help the shoot to grow.

And motherhood is not alone to breed  
The human race; it is to know, and heed,  
Its holiest purpose and its highest need.

Lord, speak again, so woman shall be stirred  
With the full meaning of that mighty word,  
True motherhood. She has not rightly heard.

*Ella Wheeler Wilcox in the Cosmopolitan.*

## OBEDIENCE MADE A PLEASURE

### HOW JOHNNIE LEARNED TO WIPE HIS FEET

"Did you wipe your feet, Johnnie?"

"No, Mamma; I forgot."

"Run back and do it, then please."

"Yes, Mamma."

There was a prolonged and energetic scraping and rubbing of two obedient feet on the hall rug.

"Mamma, won't you tell me why you have to wipe your feet every time you come into the house?"

"Yes, if you cannot find out for yourself."

Johnnie looked interested. Mamma always let him find out things for himself when he could. He had found already that there was always a reason behind her commands, and he enjoys hunting for it.

"Where can I begin?"

"Well, walk all around the rooms, and, when you are near the beginning place, I'll say 'Warm!' "

That was just like mamma, and Johnnie knew he was going to have a good time. He went through the two parlors, but mamma was silent. Johnnie was watching her over his shoulder, and hardly knew when he crossed the threshold into the library.

"Warm!" cried mamma, suddenly.

Johnnie halted promptly, and looked all about him.

"Don't look too high for the reasons of things," said mamma with a smile, as Johnnie, not budging an inch, stood rolling his eyes up toward the ceiling.

"Warmer!" as the little lad began to look toward the floor.

"Oh, I spy!" said Johnnie, suddenly. And he picked up a big cake of dry mud from the carpet. "I've found out, Mamma!"

"That is one reason, there are others."

"In the house, Mamma?"

"Yes, but you can't see them just yet."

"Why can't I see them now, Mamma?"

Mamma laughed, and gave Johnnie a kiss. Then she handed him pencil and paper.

"I will write a question on this paper, and you may have until tomorrow night to answer it,—'What makes mud?' "

"Ho! that's easy! Water and dirt!"

"Yes. Write it this way: 'What makes mud?'  
'1. Moisture. 2. Dirt.' Write down everything that you see dropped and left on the sidewalk or in the street. If it is wet, like water, put it under 'Moisture'; if not, put it under 'Dirt.' "

"O, Mamma, what a nice play!"

Johnnie moved over to the window.

"Hullo, here's the sprinkler! Do you spell 'water' with an a or an o, Mamma?"

"W-a-t-e-r," said mamma, without a smile.

She never laughed at Johnnie's mistakes, and that was what made Johnnie think she was "lots nicer'n other boys' mammas."

Presently the city carts came along to gather up the garbage. The barrels were heavy, and the men, to save lifting them, emptied the contents upon the street, and then shoveled it into the carts. They left a good amount behind them, however, and Johnnie got quite excited over trying to write down all the different things of which he saw remnants. Mamma suggested that "garbage" would cover it all, so Johnnie, after much wrinkling of his forehead and twisting of his tongue, wrote "Gobbige," for mamma was called away just then.

The ashman came down the street, and he, too, tipped over the barrels, and shoveled the ashes into the cart, —all but what blew away; for the wind was high, and a large part of every shovelful went flying over the street.

Mamma was gone a long time, but when she returned, Johnnie called her to the window.



e shall find  
me when ye  
seek me with  
your whole heart.

From UNITY for November, 1909, Kansas City, Mo.



"I don't know how to say things, Mamma. There are the sewer men cleaning out the sewers, and they spill the dirty stuff on the street. Then a wagon went by full of old bones and meat from the market, and some of that dropped from the cart. Then there are the horses and dogs and cats, and O, Mamma! I don't think mud is nice; do you?" Johnnie's little nose was all puckered up with disgust.

"No, Johnnie."

Mamma smiled meaningly.

"O, Mamma! I've found out already; haven't I, Mamma?"

"Yes, part of it."

"What else is there, Mamma?"

"Draw two circles of the same size on your paper."

So Johnnie got the compass which mamma had given him for a birthday present,—they had so many circles to draw that mamma taught Johnnie how to do them—and drew two circles, each about an inch across.

"Put eleven dots in one. Just scatter them about anywhere. Now put two hundred dots in the other."

"My, what a lot for that little circle!"

"Now suppose that every dot is a grain of dust. Would you rather breathe air with eleven grains of dust in it or air with two hundred grains in it?"

"I guess the two hundred grains would choke us,—don't you, Mamma?"

"That depends. Will you close the blinds to that front window, where the sun shines so bright?"

When the blinds were closed, mamma hung a dark cloth over the window, and cut a little hole in it right over a crack in the shutters, so that the bright sunlight came through in a long pencil of light. Then Johnnie saw myraids of little dust particles, so small that he had not known they were there until the strong sun lighted them up.

"You see, Johnnie, the mud and dirt brought into

the house are ground up fine by our feet, and then set moving about in the air by the movements of people and the drafts through the room. The more mud brought in, the more dust for us to breathe. Now that you know what mud is made of, you can see that it is not very good stuff to take into our lungs."

"O, Mamma! you won't have to tell me to wipe my feet any more. I'll do it every time, if I don't forget."

Just then mamma took a little red notebook from her workbasket, and wrote something in it. Johnnie thought she wrote down his promise. Mamma did that sometimes, and had a queer way of letting Johnnie look over her notebook about the time when he had failed to keep his word. Today, however, she wrote:

"Get a good microscope for Johnnie's Christmas present. If he forgets to wipe his feet, show him the dangers of dust."

And that is the way Johnnie's mother helped her boy to remember to wipe his feet.—*The Sunday-School Times*.

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### APPENDECTOMY IS CRIMINAL.

BOSTON, OCTOBER 4,—“An operation for appendicitis should be called a criminal operation and should be prohibited by law,” Dr. Charles E. Page, a widely known Boston physician says. “I have been following the records of appendicitis ever since the craze for appendectomy started, and I confidently believe that the day is coming when the people will finally realize that the removal of the appendix is a criminal operation. As for the widely proclaimed benefits and saving of life by the operation it seems hardly necessary to cite the long list of deaths that have followed it. Only recently we have the striking instances of Clyde Fitch, the great playwright, and Governor Johnson, of Minnesota. The surgeons removed Governor Johnson's appendix a year or so ago; they operated on him a second time and on the third he fell victim to mistaken modern theories. I have kept track of such deaths for twenty years and the list is appalling.”





# A Holiday Suggestion!

## Send UNITY to Three of Your Friends a Year for \$2.00

You can give three friends the joy of receiving twelve presents each, during the coming year, by taking advantage of this suggestion. UNITY carries a rich cargo of truth and helpfulness that will bless the households of the ones who receive it, as it is doing thousands of homes today.

Here is what an Eastern friend thinks of UNITY:

"My dear Friends: Although only a short time ago I sent one hundred dollars for one hundred years subscription to your little magazine, I cannot help but enclose you a check for the same amount for another hundred years subscription.

I have just finished reading the October UNITY, and it has filled me so full of mustard that I intend to make Methuselah look as if he had died in the prime of life. I subscribe to ten methaphysical magazines, but to my mind not one contains as much Truth as yours; and as the minds of the people are opened more and more along these lines the greater amount of good work will you do, and the greater amount of pleasure it will be to you." Sincerely H. A. C. New York.

Write the names and addresses of the three friends plainly and enclose two one dollar bills and we will do the rest. The subscriptions may begin with December or January as you elect, and we will mail notice of subscription stating that it is a holiday gift from you so that it will reach them about Christmas day, if you request it in your order.

Remember three yearly subscriptions to UNITY for \$2.00. Add 12 cents to each subscription in Canada and 25 cents to each foreign subscription. Address

UNITY TRACT SOCIETY, 913 Tracy Avenue, Kansas City, Mo.





"Be still and know that I am God."

#### INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or **UNITY** and "Christian Healing," by Charles Fillmore, \$1.45; or **UNITY** and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

**UNITY** is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,  
Unity Building, 913 Tracy Ave.,  
KANSAS CITY, MISSOURI.

## CLASS THOUGHT

NOVEMBER 20 TO DECEMBER 20  
HELD DAILY AT 9 P. M.

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*Ye shall find me when ye seek me with  
your whole heart.*

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## PROSPERITY THOUGHT

NOVEMBER 20 TO DECEMBER 20  
HELD DAILY AT 12 M.

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*The All-Providing Substance of Spirit  
is everywhere. My thought moulds it and my  
faith makes it tangible.*

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## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity**

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*These extracts represent the general trend of the  
doctrine taught at this Center, and they will be helpful  
to all who are under instruction or treatment :*

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Inharmony arises in life from a practice of thinking hinted at in your letter, "dictated but not read." Man thinks without a revision or examination of his thoughts, year upon year, accepting all that goes in the race consciousness, until some day the whole output comes back for revision or repudiation. The law of life is exact. "As a man thinketh in his heart, so is he," and as he thinks he manifests. The manifestation is for the purpose of arousing attention, hence the cry of John, "Repent ye."

We are enclosing instructions which will help you

if you read and observe. Salvation is a work, individual to the one saved.

When you think of your body, substitute the thought, on the inclosed concentration leaf for the thought of sickness. It is as easy to hold, pleasanter to contemplate and will produce its own image as the sick thought has projected its likeness into your life.

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You hit the nail square on the head when you say, "I do believe it is the will of the Lord that I should have a restored body without having to die and be re-incarnated to get it." God certainly does not want you to die. He did not make men to die, but to live, and when we learn how to live, we shall never die, and re-incarnation will be obsolete. Re-incarnation is simply another chance to overcome death.

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You know the place of refuge and are seeking it and abiding in it. The place and rest that are in the Christ of your being are now coming forth. It is not an uncommon experience that the new adjustments are attended with in harmony. God does not require the pain, but we have not yet learned the secret of non-resistance. All the ways of wisdom are pleasantness and all her paths are peace. Then the necessity is to seek wisdom in order that we may be guided in painless joy to the heart of the Kingdom.

Much of our difficulty comes from the mental habit of shifting the unmanifest to the manifest without holding the intermediate stages. The thought should be evenly balanced at the two poles, the invisible and the visible. Jesus said, "I came forth from the Father, and I am come into the world." This is the balance, the consciousness of the unmanifest and the manifest held simultaneously to the end that all the steps of creation are held in perfect balance.

There is no reason why you should not be able to write as well, and even better, than you ever did before, if you will recognize the Christ within, your Higher Self, and *use* the powers and possibilities inherent in your Christ Mind. Your part is simply like a trusting, loving child, to recognize, acknowledge and appreciate that which is yours as the off-spring of God.

As the child of God you are not listless, neither do you lack ability nor ideas. The riches of the Lord *are* yours. No one need lose anything on your account. Declare the activity of the all-powerful Christ Mind, the Son of God, in all your affairs, and you will be surprised to see how quietly, quickly and easily all things will work together for the good of all concerned.

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It is wiser to trust God and go forward with him than to keep the eyes turned upon the place of our fallings and asking why we stumbled. The thing to do, after a stumble is to get up and go forward, taking a firmer hold of the Hand that would save us from every mis-step. Call upon wisdom to illumine your thoughts, and you will forget all about the fall.

Thank God for your good, and take courage. If we love not our brother whom we have seen, we cannot love God whom we have not seen, is the statement of a very clear-minded spiritual teacher. Love fulfills the law, and it is the balm of life that heals every wound. Cultivate it, especially toward any that you may have had a dislike for. It will dissolve the tangles and let health and prosperity in upon you. The 13th chapter of 1st Corinthians will be the best reading for you, holding the spirit of the teaching for the restoration to health.

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There is a region of man that is never sick, and cannot be made sick; and to call out the reign of that region would make the sick man well.—*Hufeland*.



*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.*

## MY PERSONAL EXPERIENCE WITH THE FOOD QUESTION

At the age of seventeen, I came into the understanding that God is the health and everlasting life of his people if they will accept him as such, and I soon found that, to demonstrate it, took more than merely claiming it, although that was necessary too. Later it became clear that everything in man must come under the regenerative power and work of the Spirit, before immortality could be attained, and that to be a "new creature in Christ Jesus" meant that every faculty of the mind, every desire of the soul, and every function, organ and cell of the body were to be changed and made to express along new lines.

In the beginning of my study, I had a friend who was healed of dyspepsia after many years of suffering, and the Word that healed him was, "Nothing shall by any means hurt you. Nothing from without a man entering into him can defile him." For this reason, I never took any interest in the question of food and considered it a foolish fad. It seemed to me if people would eat without being afraid to eat, they would be all right, and that all this talk about what was harmful and what was not, led people away from the Truth of their power and

mastery and made them fearful; then the fear produced bad results which they immediately charged up to what they had eaten, and counted it proved that certain kinds of food were injurious.

There is a great deal in that idea of fearlessness, too. My friend's healing related above, was the fearless freedom that came to him on the quickening of his faith in the power of the Spirit in him. The power that created and sustained the Universe was the power at work in his stomach, so he knew he could eat and digest anything he wanted. He ate, and wasn't afraid, and rejoiced in his good digestion. Many others have had like experience.

Vegetarianism was not a matter of interest to me until I came to Kansas City. I am not very proud to tell it, but Kansas City is a packing house center. The town is at the state line and is partly in Missouri and partly in Kansas. The packing houses are all on the Kansas side, but the whole city bears the stain of them and some of its citizens are very pleased to have it so, because it helps to give the place a good showing in a commercial way.

I have never been in one of these slaughter houses, for I love animals. I could never bear to see them suffer, and how anyone can be cruel to a helpless creature is more than I can understand. Even while I still followed the old habit of meat eating, I did not want to see the killing. So when I came here and saw cattle driven over the elevated railway, through the long chutes to their death, the unspeakable cruelty of it came over me, and my own guilt and responsibility as a meat eater was impressed upon me so forcibly that I became a vegetarian. At first I thought, "It makes no difference whether I eat meat or not; this killing will go on just the same. They are not going to stop the packing house business just because I quit eating meat, and if I can't

stop the slaughter, I would just as well as not, eat a little of the meat now and then when I want it."

But the Spirit made it plain to me that the point for me to settle was my own individual responsibility in the matter; so now, if I catch a glimpse of these dumb helpless cattle as I ride past on the car, my conscience is clear of being an accessory either before or after the crime.

Although I had now come into hearty sympathy with vegetarianism from its humane standpoint, I still did not like to hear it discussed in a way that made people fearful to eat. I thought when one quit eating meat because he wanted to fulfill the law of Love and Justice, that was reason sufficient. But the Spirit has been gradually leading me up to a broader view-point so that it is now clear to me that vegetarianism has a great deal to do with spiritualizing and immortalizing the body; therefore it has also much to do with health, especially in those who are becoming spiritually quickened.

The healing of my friend proved to me that man has power to digest anything he eats if he only believes in that power. Therefore, there is nothing to fear. He could swallow rocks and digest them if there was anything in them to be digested and assimilated. But rocks are not food. And many things that man eats are not food.

The only excuse man has for eating is that he may gain from what he eats certain elements that he can use in building his body, and when he puts into his stomach things that are not suitable building material the stomach rebels, and makes the man trouble which he calls dyspepsia. Then he pours other things that are not food down into it to force obedience, and that makes more trouble of the same kind. So a long fight is begun which ends in the man being knocked out. (This is not meant for slang. I couldn't think of anything else that expressed it so well.)

It would seem very much more sensible to take the



matter to the Spirit, and consider it in the light of Truth. Only that is food which is building material for the body. Then we should eat and drink only food. That is one big step taken. The next is, some kinds of food make better material for body building than others; then select the best.

Who is going to decide what is food and what is not? Each one for himself. A few general principles may be laid down, but when it comes to applying them, each one is thrown on his own responsibility. It must be remembered that everything is mind in some form of manifestation, and he knows most about foods who studies them with this understanding.

Jesus said, "Man shall not live by bread alone but by every *word* proceeding out of the mouth of God." Everything was brought into expression by the Word, and if you want to get the most out of your food get hold of the Word in it. I can't tell just how that is to be done, because it only came to me recently and hasn't worked itself out yet very fully in my consciousness. But I am sure that silent prayer and thanksgiving have much to do with it.

The great need in the study of foods is that the subject be considered from a spiritual rather than a material view-point, and the suggestion just given about living by the Word of God opens up a path in the right direction.

One thing is sure, the quality of a man's thought and the quality of his food are similar. A college professor and a ditch digger would not enjoy the same meal. If we are really growing in the Truth, there must be some changes going on in our ideas of food and in our choice of it. As the body becomes more and more quickened of the Spirit, it requires higher, finer forms of food, and some people retard their spiritual development by clinging to the flesh-pots of Egypt, loving to obey an appetite that has been wrongly educated rather than Spirit.

EDNA L. CARTER.

## GOD MADE MAN UPRIGHT

*"I am Weary with Repenting, saith the Lord."*

There is a type of mind which glories in repentance. Its attitude is, "I will be sorry for my sin," and sinning and sorrowing are repeated again and again, until the Lord wearies of repentance.

No spiritual advancement is possible to such a mind while it continues in this round. It is always coming back to the starting place, and never gets anywhere.

Repentance is not a high spiritual state to be attained, but only a step toward the spiritual. We should repent and have done with it. To do this requires understanding faith, the first step in understanding being that man in his true estate is sinless and perfect; then faith must make this understanding substantial, establish the whole man in the consciousness of his perfection. This is the one and only true way, and the easy way to be free from sin. When the mind of man grasps the idea of his innate purity as the offspring, image and likeness of God, his victory over sin and its effects is won, if he stays with this understanding, and establishes himself in it through faith, believing the Truth instead of appearances whenever tempted to doubt his own Christ righteousness.

Sin is not a reality; it is no part of the real man, but is a temporary discordant condition which is dissolved and done away with, when man withdraws from it the strength of his belief in it.

Nearly all people have what they call a besetting sin, and they declare and affirm it, and claim it and mentally hold it until it would be impossible for it to do otherwise than manifest in them. By repentance the mind changes its attitude, and instead of holding to the sin, acts in the opposite direction and lets go.

One of the greatest burdens the world carries is the burden of condemnation, and this always comes from

the belief in sin as a reality, hard to overcome. "Ye shall know the Truth, and the Truth shall make you free." The Truth makes free from sin and condemnation when it is believed and held to without wavering.

Sickness and other effects of sin are never permanently removed until the mind deals right with the question of sin and lays a firm faith-hold on the Christ righteousness.

In healing, Jesus set his patients free from the idea of sin and condemnation, then the healing followed. This is the method by which all spiritual healing is done.

Where there is a consciousness of indwelling righteousness, the mind is positive, and the body and affairs are lifted up out of the negative condition into which they have sunk under the burden of condemnation. Health and prosperity follow as a natural consequence. It is in this way that we become dead to sin, and alive unto Christ.  
—E. L. C.

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## THE IMPERISHABLE

Egypt's might is tumbling down,  
Down-a-down the deeps of thought!  
Greece is fallen and Troy Town,  
Glorious Rome hath lost her crown,  
Venice's pride is nought.

But the dreams their children dreamed,  
Fleeting, unsubstantial, vain,  
Shadowy as the shadows seemed,  
These remain.

—MARY E. COLERIDGE.

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Before man can be healthy, he must be spiritual. He must know that he is a spiritual being, the offspring of Spirit. Good is so easily apprehended and partaken of, that man misses it; but if he seeks, he will find, and the health he finds in God is permanent; it takes hold of the whole man. It is a redemptive, cleansing, up-building power.

### **Thou Art the Health of my Countenance**

After a long disappointing search for some external remedy to heal the penalties of broken law, the race is at last awakening to the joy of knowing that God is the health of his people. Health is not something to be found; it is a condition already within man, but he hasn't known and believed it was there, so he has been like the old gentleman looking for his spectacles when they were on his head. The following reports from our correspondents show that there is an awakening amongst men to a consciousness of the indwelling God as their life and health:

---

I wrote you some time ago of the ailments of a Swedish woman, asking for your help. Since then she is cured, and wishes me to express to you her sincere thanks. Her offering will follow.—Mrs. G. J.

---

I have been using the statement you gave me for my little boy who has been troubled many months with constipation. I am happy now to say he is cured. Several of my friends have been helped by the UNITIES I have sent them. It is a continual inspiration for me.—G. D. B.

---

I am glad to report that I am certainly improved in many ways. The indigestion is practically gone, my bowels act normally and the eczema is getting better. By no means do I wish to stop the treatment. I feel that a great upheaval is taking place within me, mentally, morally and physically.—E. M. B.

---

I want to tell you the good news, that I am a thousand times better since you began treating me for an abscess in my back. I can hardly feel it any more, and it has caused me great trouble and suffering for five years. I am so thankful to you dear Unity.—J. M. McG.

---

I wrote you about ten days ago for treatment for both health and prosperity and I feel moved to tell you that in this short time there are changes for the better and I feel much sustained and strengthened in a long-cherished belief that "God is All."—E. L. B.

I want to tell you how much better my sister is. The two doctors who unhesitatingly pronounced her trouble a tumor, now say it could not have been that, for it is almost gone and they never saw one go so quickly, but I know your treatments have done it. Her spinal trouble is also better, and she seems much more like herself. Thank God and Unity.  
—E. T. S.

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My heart is filled with thanks and joy at the improved condition of my son. The constipated condition has entirely left him.—W. W. H.

---

Just after writing you the sore on my face became apparently much worse than ever, being much swollen and discharged profusely. I think that must have been the healing process as after about a week this ceased and began healing. I thank God for his wonderful goodness in bringing me to the knowledge of Silent Unity, and for the benefit received. I am so much better in every way.—Mrs. S. E. F.

---

My faith in your organization was verified by chance; for I heard of a lady who was a confirmed invalid, who was treated by Society of Silent Unity, for some years absolutely free. She was too poor to pay, and was finally cured and able to work about her home again. It would fill Unity with joy if they could but realize what it means to fulfil the faith individuals and humanity have in them, to know of one organization free from the worship of the god of gold.—S. M.

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I asked you a few weeks ago to treat my husband for kidney trouble. He is almost entirely cured, for which I am very grateful. Enclosed find love-offering.—Mrs. K. F.

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I don't experience any inharmony at all any more. My health is good, and I have gained 30 pounds. Please find love-offering.—W. E. B.

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I do praise God with an overflowing heart for his wonderful Love which has touched me with its healing power. It is now 8 a. m. as I am writing this. Two hours ago I was still in bed, dreaming that I was cured, and could walk without a cane as I used too. Then I awoke realizing that I was well, and with praise and thanksgiving, I got up and walked without holding on to anything to support me as I formally had.

Last night I could not have done this. Now in the first flush of joy my friends of Silent Unity shall be the first to hear from me. I am so thankful for the many great and wonderful works that God does through your faithful prayers. I am reading every word of UNITY with much benefit.—E. S.

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We are so happy and have many things to be thankful for. My son has a good position and we are all well. Mrs. P. has no trouble now, her tumor is all gone.—Mrs. W. M.

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I feel just like writing you to tell you how much you have helped me. I am constantly improving, and have such restful sleep. I also asked your help for my daughter. She had such a violent temper, would scream until she would go into spasms. She has not had one since you began your treatment.—Mrs. J. M.

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I take pleasure in telling you my brother is at work, and I feel than all is well with him. I cannot express my gratitude for what the knowledge of Truth has done for me. About a week ago I discovered a growth on my body which was as large as an egg, and hard. I at once turned my attention to your teachings and affirmed my health and perfection many times every day, and now the swelling is gone. I seem filled with the desire to sing; previously I have never tried to open my voice to even a child's song. Now I just can't help singing, and even want to dance, and I feel so overjoyed with this knowledge. I am really so changed, have more patience and am believing that I can do anything.—Mrs. A. S.

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Two weeks ago I wrote asking you to admit me as a member in your Society, and that I might be treated for a disease that four physicians had failed to cure, and gave me little encouragement that I ever could get well. The change in my strength and looks has been noticed by my friends and even in this short time I can feel that there is a renewing of bodily strength, and better still my mind is regaining its former power of concentration, and better understanding of the spiritual side of life. I knew, but did not apply the healing power.—N. R.

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It is with greatest gratitude and pleasure that I am able to report to you improved conditions. I feel strong and well, and my financial conditions are improving. I must tell you

of a wonderful demonstration of the Concentration Leaf. A young lady in the hotel where I was staying was very ill with sick-headache, suffering terribly. I said to her, "Will you try a remedy if I bring it to you?" She said, "O, I am so sick I can't take anything." I went to my room and took the Leaf from my August UNITY, and asked her to bind it on her head and repeat the verse upon it, telling her it would surely help her. She looked at it in amazement, but said she would. When I returned at noon I found her up at work; she met me and said: My headache is all gone and I feel fine. That leaf cured me. I dropped off to sleep and when I awakened I was all right, and she thanked me over and over again.—Mrs. L. N. N. S.

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I can say that I am improving. My hearing is very much better, so much so that my friends notice the improvement. My head is free from pain and that terrible roaring. I neither worry nor have any fear, all is peace and love.—H. M. L.

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I was helped from the time I wrote you, but since I received your letter I am conscious of an all-round improvement. I feel active, cheerful and grateful to the All-Good. Husband and I are improving, he is kind and has had enough come to him to pay all our bills.—Mrs. E. E. L.

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Since writing you my son has gained, and now seems perfectly well, and I am stronger than I have been in a long time. Many thanks for your advice and prayers. Your good statements are continually running through my mind giving me peace and comfort. God bless you for all you have done for us.—Mrs. G. R. L.

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For nearly four years I have read UNITY, and my thinking and living have greatly changed. When I remember that "Christ is within," there is no room in my thought for unkindness, and no inclination to criticise others. I love all of God's people, and all are his. By right thinking and living I have been relieved of constitutional constipation, splitting headaches, frequent colds, and my health is perfect. In face of all this, only a few months ago I noticed a bunion coming on my right foot, and I actually bought iodine to cure it, as I had done before. I used it three times, and then was so ashamed, that I threw the bottle away and declared that there was no bunion to cure. Every morning, the time I usually applied the iodine,

I would look at my foot and say aloud, "There is nothing to paint, the bunion is gone," and though the place still hurt I would not yield to medicine, and in a few days it had disappeared. This certainly was a demonstration, and I love and bless Unity and its faithful workers.—Mrs. J. G. H.

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I am sure you will be pleased to learn that my eyes responded beautifully to your treatments. I feel much stronger spiritually, mentally, and physically, and I assure you I am very grateful.—A. K.

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All that I asked you to do for me has been accomplished, and I feel that I should now go forward in health and strength without asking your further help, leaving you free to work for others who need your help as much as I did. I am so thankful to you.—C. M. B.

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In reply to your letter I am glad to say that I am improving very much in my sight. I can read coarse print now without my glasses, and am improving in strength also.—J. W. T.

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Although it is only a few days since you received my request for treatments, I find a marked improvement in my eyes and general health. I feel very much encouraged.—E. D.

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### **All that the Father hath is Mine**

Just how the idea that God and financial affairs are and ought to be separate ever found place in the minds of men is a mystery. Very religious people have sometimes thought it almost sacrilege to ask God to help them in business although they would seek prosperity every other way. Now with all the other great changes that are coming to the world, a new understanding of God as the Source of all supply is finding place in the hearts of men. They are no longer trying to crowd God out of six days of the week and make up for it by giving him Sunday exclusively. In the Christ life, God must have all. He must be looked to and depended upon in every detail of every transaction. Any consecration less than this is not acceptable, and does not bring the



satisfaction and the prosperity that comes from complete, whole-hearted, daily depending upon God for guidance and help in all affairs.

The following show that men are finding God as indeed their Father:

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Friday I wrote asking you to help me to demonstrate a home. I have not as yet received a reply to my letter but the home has been demonstrated, and I know that I am indebted to God and Unity for it. It would be impossible for me to tell you on paper what a demonstration this has been, only to see the two places and the contrast would give you any adequate idea of what it means to us. I am exceedingly grateful for your great help.—M. A. C.

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My husband, for whom I asked treatment, is much better. There has been no return of the period of gloom and depression, business is better and all conditions are much improved. My heart is full of praise and thanksgiving for the help you have given us, and I enclose a love-offering.—M. D.

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I am sending you a small offering in this as a starter, for if I keep on prospering as I have been, I know I shall be able to send you many times as much, so am not going to wait till I can send more now. You have done more for me than I have ever had done for me before in my life. You have taught me how to find the God in myself, and to know that he is my unfailing supply, and I am so happy and thankful that it seems as if I must tell every one I know about it, and try to get them started on my road. And that is not egotism either, for I was about as unhappy a mortal as lives on this earth when your first book and helpful letters came to me, and since then everything seems to be coming to me that I have longed for all my life. And when they come now, they do not make me proud of them and wish to show my good fortune, but they make me feel glad that I have them, and then I want to go and share them with others and try to get them started towards getting them for themselves.—S. B. Mc.

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When I stop to think of the many changes and blessings that have come into our lives in the short year since we have studied Unity, my heart is filled with gratitude and love to you in helping me realize the God within that stands ready to

show us the way out of our difficulties however great. In the last few weeks, (since I asked you for prosperity treatments) my financial cares have melted like magic; and though I haven't been able to demonstrate any great amount at one time, there is full and plenty for every day, and I have that happy, contented feeling that knows there is no need to worry, that there is an endless supply waiting for every need. Please find a token of appreciation. Would like to ask you to hold us in thought that we may more fully understand this wonderful "thing" that has come into our lives. May God bless you.—E. G. B.

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The past summer has been the most free from financial lack that we have experienced for years, and it was due to the Prosperity Dollar, and your uplifting thoughts.—M. G. S.

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I write in praise for the health I am enjoying. I feel that I can meet and master any adversity, and our business affairs are looking much brighter. I cannot express my gratitude for your words of encouragement and health sent me. I am re-reading Mr. Fillmore's book and am getting much light from it. My enclosed offering is as nothing compared to the benefit received.—Mrs. L. L.

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Please accept enclosed for the good you have done me in all ways. My work has been easier the last summer than ever before, and I have been a business woman all my life. I thank you for your assistance.—M. F. P.

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I thank you for the help I have received through your silent prayers. The answer came immediately, conditions brightened up and aid came to me. My health is improving.—V. C.

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My health is perfect, and I do not need further treatments. Since I received the Prosperity Dollar our affairs have prospered wonderfully.—J. K. G.

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I have a pleasant experience to report with the prosperity dollar, although not very large material returns. It happened the day I received the dollar; a friend calling said he wished he had a paper dollar to enclose in a letter. I told him all about mine, and he paid me \$1.50 for it, so I began well. He later gave me 50 cents, as he thought the dollar had

brought him prosperity, at least a comfortable feeling of Prosperity, in the Prosperity thought which he often repeated. I too, have had the comfort which comes from affirmation, "I have increased abundance, Thank God," and I believe that that feeling and influence has come to stay.—Mrs. E. P. J.

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You have helped me very much in realizing God as my supply. I wish to thank and tell you how much I appreciate the peace that has come to me since your treatments begun.—S. A.

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### Happy Art Thou, O Israel

Thought is the great builder, and when some new thoughts get into the mind, there is going to be a change in the whole life. If these new thoughts are the rich, sweet comforting assurances of God as life and health, then plenty, freedom and happiness come in their train, as the following bear witness:

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I write to tell you how thankful I am. Since receiving your treatments I feel like a different person. All my ailments are leaving me and I am feeling free and happy once more. I know that the Spirit of life is now being made manifest in me.—L. J.

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I want to thank you for your good letter, also the little booklets which are so helpful. The greatest help has been the change in business, everything looks so much brighter.—W. N.

---

I wish to tell you that I am gaining both spiritually and physically. I used to be such a cranky girl and was so dissatisfied; now I have no desire to be cranky at all. I have peace and contentment.—D. F.

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It has been some time since you have heard from me. Your thought has kept me up for the past three months and how grateful I am. The children would worry me into such a temper that I could not control it, now I just declare they are God's children and Divine love governs them, and I am so happy to see how changed they are. I seldom get in a temper any more. I am glad to tell you that I feel that I am healed, that God is my strength and supply.—Mrs. E. S.

I want you to know how happy I am over my husband's improved mental and physical condition. He is more cheerful and companionable now than I have ever known him, and worries far less than he did before you began treatments.—Mrs. S. B. C.

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I must send a letter of thanks and rejoicing for the help you have given my son, freeing him from influences that seemed to be ruining his life. He writes that he is the happiest young man in all Frisco; he has no desire for bad company and has a fine position. His eye is very much strengthened.—Mrs. E. H. K.

---

I write to thank you for the great help given to my sister and myself. I feel as though a transformation was going on within me, my health is better and my whole being seems to be spiritually awakened. The anxiety I felt one month ago has all passed away.—Miss J. R.

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Accept this offering with great love and gratitude for all the good that is coming to me. G. B. whom I asked you to treat for intemperance has been a man attending to his work every day since. I do not think he has drank a drop, but has been paying up his bills that he contracted for drink.—A. D.

---

I wish to thank you for the treatments for myself and son. He is getting so well; is happy in his work, and has had his pay raised. I am so much better of the headaches. What would I do without Unity? Life is so much happier, in fact my family are much better for seeing UNITY on our library table, even if they do not read it often.—L. F. F.

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Healing is more than mere restoration to health. The patient should not only be restored to health; he should be restored to God. The mere getting of health is a very small item. Understanding of God gives health and joy. This is the permanent abiding health.

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Everything your heart desires is here, but it must be understood and appropriated in a spiritual way.

## NOTES FROM THE FIELD

JENNIE H. CROFT

The New Thought Center, Temple of Truth, of Washington, D. C., has moved its Headquarters to 1517 H Street, N. W., Room 19. The successful activities in Christian Healing and Teaching will be continued in this new home.

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Mrs. M. E. Anderson, in response to a hearty call from the people of Santa Clara, California, has started a real, live Truth Center in that City in her home at 1258 1-2 Liberty St. The Center stands purely for the Jesus Christ teaching and healing.

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Miss Myra G. Frenyear, who has been quietly doing a very helpful work for the last two years in San Diego, California, has found that the growth of the work necessitated another and larger Home and an assistant, and accordingly she has associated with her Ida Mansfield-Wilson, a good speaker and successful healer. This Center is known as "The House of Blessing," and is located at 2109 Second St., Corner of Hawthorn.

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Prof. Le Roy Moore, for a number of years connected with Unity Society as teacher and healer, and who is very successful as a field worker in forming Centers and teaching classes, is now temporarily located in Chicago, Ill. His address is 2449 Indiana Avenue, where he may be consulted for Christian healing or teaching. Phone, Calumet 3.

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Benj. Fay Mills, of Los Angeles, Cal., conducted a series of lectures and lessons during the first week of this month, in Unity Auditorium. The morning lessons were upon the "Greatest Occult Teaching" an exposition of the inner meaning of 1 Corinthians XIII. Evening lecture upon different topics. A large and enthusiastic audience greeted this eloquent teacher at every meeting.

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Alfred Tomson of the Harmonic Home, Omaha, Nebraska, visited Unity Headquarters Sunday, October 24th and addressed our people at the evening meeting on that date.

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Mrs. Sopha Van Marter has returned from the Pacific coast and is again established at Unity Center where she will continue her good work as teacher and healer.

Agnes Mc Carthy Lawson, writes from Seattle:

Just finished reading your "Law of Miracles" in September UNITY and I drop the book and take up my pen to thank you for it. This grasp of the inner reality and its power, its absolute power, over externals is something that I am working upon as never before.

In your book of lessons I find a very sympathetic feeling for the churches. I have taken up work in the churches. I gave several talks in the Presbyterian church in Bellingham, Washington, and have given four lectures in the Queen Anne Congregational church, Seattle. The Pastor, Rev. Sydney Strong has said that he feels that I have a spiritual message to the churches.

I find the Seattle Center prosperous. Mrs. Galer is very much loved here and Mrs. Van Marter's practical spiritual lessons have been a blessing to many hungry souls.

Enclose the report in the Post-Intelligencer of my first talk in the Congregational church here. I commence lessons there next Monday. I hope many of our workers elsewhere will do what I wish to do, bring the message to the churches.

The following is the extract from the "Post-Intelligencer" mentioned above.

Mrs. Anges McCarthy Lawson, the founder and former pastor of the Church of Divine Science in Seattle, spoke in the Queen Anne Congregational church last night. She is working in an attempt to bring within the fold of the church the movement for health and healing which has hitherto been in religious bodies largely outside the orthodox church. Such movements have been started elsewhere, as in the Emmanuel movement in Boston and in the work of Bishop Samuel Fallows in Chicago, but never, so far, has a former representative of a sect hitherto outside the church come into the church bringing the message.

"The healing power belongs to the church," said Mrs. Lawson. The power of God, on which the church is founded, is a healing power. I mean by this far more than physical healing. I mean the restoration of the soul. The quickening of the mental life, the ordering of the moral life, the health of the physical life—all of these I mean by healing. It covers all the needs of man.

"The churches are beginning to realize that they must resume the power which they have always had, but which lately has gone too far afield from the churches. The Emmanuel movement is a step in this direction. So is the work of Bishop

Samuel Fallows in Chicago. Dr. M. A. Matthews, of this city, recently said that the churches would be compelled to preach to the whole man. He has already started classes in his church, which he teaches himself. At the last International Conference on Tuberculosis a gold medal was given the Emmanuel church of Boston for its services in the cause of curing the disease.

"The Emmanuel movement limits its work to functional diseases. I place no limit save that of faith. The trouble with many of us is that we have lost connection with God. That connection we obtain only through prayer. And so this movement means a renewed belief in the power of prayer. All things are possible when we learn to work with God. As we come to walk with him we build into our lives usefulness, peace, happiness and power."

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In a Sunday School class of young ladies not long ago I heard the teacher, a young business man, explain the difference between Jesus and ourselves in this way.

He said, "We are human, Christ *was* Divine."

I did not answer or contradict for I did not know just how to answer, but I felt within myself that that statement was not true, for I know our origin is of God and therefore Divine just as much as Jesus.

That thought has been much on my mind since then and today the answer has come very clearly to me.

"One is your Master, even Christ and all ye are brethren."

"One is your Father which is in heaven," *Matt. 23:8-9.*

Jesus said, "Ye are my brethren."

Paul said, "We are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ." *Rom. 8:16-17.*

The Bible tells us Christ is our elder brother.

Would a little child deny his father to be his father because he had an elder brother who knew more than he? Would he deny his father to be his father because he did not understand all his father's desires and hopes and plans for him? And shall we deny our divinity because we have not attained unto the "fulness of the glory of God" our Father?

Did not Christ come in human form to teach us clearly our source and to make our Divine origin plain to us?

How can we claim God as "Our Father" and Christ as our "Elder Brother" if we deny our own divinity?

—*Lucile A. James.*



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Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

*St. Paul, i nn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Co., 1141 Polk Street, near Sutter.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon,

W.; Higher Thought Center, 10 Cheniston Gardens, W.



## The Unity Building Fund

When the Corner-Stone of the present Unity Building was laid, 2,000 names of friends who contributed for its erection were deposited in it.

At the dedication a great wave of love and gratitude rolled up from our hearts and went to these friends and their soul's rejoiced, though they knew not the source. "I will repay, saith the Lord." God works in secret and everyone gets the result of the good he does, whether men know it or not. If you have an inward joy and satisfaction be assured it is the result of some good deed; the Spirit is bearing witness with your Spirit.

The Unity work requires more room and another building is to be put up. Do you want your name in the Corner-Stone? You can have a permanent interest in the Lord's work if you join with us in putting up this new building. We want the co-operation of everybody who desires to see the Truth prosper.

Here is what a brother in Philadelphia writes: "I will mail you one dollar each week for ten weeks, for the Building Fund. I know Unity is growing rapidly and I am waiting the time when this teaching will have circled the globe. Unity is the best place to deposit money for the Lord's work because it brings a tangible return to everyone."—O. L. K.

This is the Spirit that sows the Word of God and establishes his light in the world. "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

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"*Lessons in Christian Healing*," by Charles Fillmore, cloth \$1.25, paper 60 cts., is being universally appreciated. Mrs. C. V. P., New York, says: "I have not said half enough about these "*Lessons in Christian Healing*." They are as clear and plain as day. I feel as though I had gotten just what I want at last, and like putting aside all other reading for a while."

Another friend in California, Mrs. A. E. C. writes, "We cannot begin to tell you the benefit Unity literature has been, and now this book of Mr. Fillmore's "*Christian Healing*" is almost best of all; it is splendid."

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The editor hereby acknowledges receipt of many letters asking answers to questions and interpretations of dreams and visions. These are waiting until his other pressing duties will permit him to give them attention.

## Unity Guild

FROM WEEKLY UNITY.

The called meeting of the Unity Guild last Tuesday evening was full of spirit and enthusiasm which did not wane even though the session lasted for more than two hours.

The Unity Guild is a band of young people working together for the good of the cause of Truth. The Society has, in the two years and nine months of its existence, raised more than Four Hundred Dollars for Unity Building Fund. It has helped at the Christmas and other entertainments and given many enjoyable evenings to the members of Unity.

Now, as only members of the Unity Guild attend the business meetings, we will here give an outline of the work done at the recent meeting, so that all may know how the business is conducted.

After the president had taken her chair two good rousing songs were sung; this was followed by a thought held in the Silence. The secretary then read the minutes of the previous meeting, after which the treasurer reported on receipts and disbursements, her report showing a balance in the treasury of \$34.60. The Building Seed was next collected, which swelled the balance to \$38.70. (The Building Seed are blessed dimes which are given to the members at each meeting, to be returned with increase at the next month's meeting.) The treasurer then announced that only \$1.30 was needed to make the amount \$40, and a shower of small change fell at her feet, which when counted proved to be several dollars more than enough to make \$40. Upon vote \$40 was turned over to the Building Fund, and amid hearty applause it was announced that this would bring the sum total of donations to the Building Fund for the year up to \$100 even.

A motion was next passed providing for two "Sunshine Barrels" to receive toys, dolls and books for distribution at Xmas. Last year's barrel was such a success and seemed to bring so much happiness to the little folks at the Children's home that it was thought best to have two this year, and start them early.

A motion was then made subscribing \$500 to the New Building Fund to be raised by March 1st, 1910. The motion received a hearty welcome and was passed unanimously. It was decided to start to work raising the money immediately, so the following thought was held in the Silence as the first step in the undertaking: "All that the Father hath is mine;

therefore I have plenty for all my needs." After a beautiful Silence one of the members said, "I have never felt the assurance that God was my abundant supply as I have this evening." Another member said, "I have given more the last six months than ever before and have never had so much to give and spend."

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## About Correspondence School Offerings

"I see that some of the students have already made payments for the lessons. Would you prefer that we make partial payments now and then as we go along, or wait until the course is finished?"—I. V. P.

We leave the time and amount of offerings with the student. We think, however, that it would be better to send them from time to time rather than wait until the course is completed, or a large sum is at hand.

Unity Correspondence School Unity Building, 913 Tracy Avenue, Kansas City, Mo.

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## Announcement

Mesdames Mary B. de Witt, Helen R. Harmon and Prof. Harry A. Tolman have formed a company for publishing songs along the line of higher spiritual thought and soul attainment.

"MUSIC, SWEET MUSIC" is a song of rich melody and pure sentiment and is the first one announced; presented for its healing and uplifting influences, and suitable for all occasions.

Price per copy 30 cents, including extra sheet for voice.

Extra attractive copies for gift purposes 10 cents extra. Harmony Publishing Co., 4237 North Robey St., Chicago, Ill.

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For 25 cents we will send to any address a package containing one each of all the tracts published by us. This of course does not include the booklets, but the package will contain more than 25 different tracts.

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The Unity Tract Society carries a large stock of metaphysical books and will be glad to fill your order for any thing along this line at regular prices.

## About the Unity Correspondence School

New students are being constantly admitted to the Unity Society Correspondence School. Notify us if you wish to take the lessons and you will be enrolled and sent instructions.

No set price will be made for the lessons, but students are expected to contribute according to their ability.

There are twelve lessons in the course, and but one is given at a time. When the student receives the first lesson, he is expected to study it, then copy and return it. A set of twenty questions are sent to test his understanding, and when he has passed on these he then writes out the lesson in his own language. When this is done satisfactorily, he is ready for lesson two.

Over 700 students are now taking these lessons, and many of them are expressing unusual satisfaction in the study, as may be seen from the following extracts from a few of the many good letters:

The lessons grow more beautiful all the time. If I had never believed in inspiration before, I should now at the close of lesson five. Surely the mind of mortal man could not conceive such statements. While sublime and powerful, they are so simple as to be perfect in expression. They fill me with wonder and pride in your achievement.—M. M.

Enclosed is your manuscript of the fourth lesson. This paper is particularly interesting and instructive setting forth as it has so clearly the modus operandi of mental processes, and incidentally explaining much of the phenomena of every day experience and observation. The reconciliation of the evolutionary theory with modern metaphysics, as more than hinted at in this lesson, is so logical, and yet so very simple as to be almost startling. The splendid work you are doing for humanity must result in countless blessings to you, and an innumerable number of thankful hearts.—E. H. S.

Since commencing your lessons I am like a new woman. I see so much brightness and love everywhere. It is such a satisfaction to be able to feel that within is all happiness and to realize this is inexhaustible. God bless you all in this good work, that of showing us how to help ourselves.—Mrs. E. J. S.

Enclosed please find an offering toward my lessons. I find them clear and easy to understand and look forward to each one with the same interest I had in the beginning.—J. S. R.

I am now returning lesson six which I have copied, and am now ready for the questions on same. I am more interested all the time in the lessons, and think I am getting along fine. It is certainly the most wonderful and interesting study I have ever known anything about.—I. R.

This first lesson is very clearly expressed, and I have derived much benefit from its study.—C. R. M. D.

I am really glad that I have found what I was looking for, for I was really sincere in my desire for Truth. I have found it in your Correspondence Course. I feel that I was led to you by the Spirit of Truth to learn what I now have. I return the fourth lesson which I have copied. I am thinking of starting a New Thought Center here that will be kept up by free-will offerings, please hold me in the thought of Truth.—C. G. H.

These lessons take more study than anything I have ever worked on, and I am greatly benefited by them already, and expect increasing good from them.—B. S. F.

I have enjoyed the study of the lessons, and have had a great deal of new light, and a deeper realization of the Truth.—Mrs. A. W.

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## A Holiday Subscription Offer

We will send **WEE WISDOM** to the addresses of three little boys or girls in the United States for one year upon receipt of \$1.00. **WEE WISDOM** is the only metaphysical magazine published exclusively for children. It goes out the first of each month laden with good stories and helpful thoughts. The regular subscription price is 50 cents a year. Sample copies will be sent free.

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A copy of our Bible catalogue will be sent to those making request.

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About two years ago a friend gave me a copy of your magazine to read, and the reading of that little book has brought Divine Light in all its glory into my life, and joy, peace and understanding of God's Word as I have never understood it before. As soon as possible I subscribed for it, and the more I read it the more beautiful things I find.—Mrs. K. A.

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Benjamin Fay Mills began a course of lessons at this Center Sunday morning, October 31st.

## A VERY STRONG ENDORSEMENT.

Just before the November UNITY went to press we received a communication from a subscriber, enclosing a copy of a letter written by her employer, a lawyer, to a friend whom he greatly desired to help.

We take the liberty of printing this letter without permission of any of the parties mentioned, hence do not give names. The book referred to is "Christian Healing," by Charles Fillmore.

"If you are ready for this book and this kind of work and will read it attentively and studiously, it will to a very great extent. reveal a new world to you and will relieve you of your habits of worry, restlessness, peevishness, and will help your temper as it has helped me. I imagine, indeed, I think I know, that you worry over foolish things, let your temper get away with you and are needlessly restless; in other words, you are afflicted with obsession, and, I apprehend, to a greater degree than I was.

The things set forth in this book are not new matters, but are old ideas revived and put into practice. A new light is thrown upon them by these modern writers.

If you cannot disassociate the idea of medicine, or material matters, in your consideration of these subjects, I have another book called "Mental Medicine," which does not go quite so far as Mr. Fillmore does and which is a book written and published by a John Hopkins man. If, later, you want to read it, I shall be glad for you to do so.

Let me venture this prediction: a careful, calm, dispassionate reading of the various chapters in this book will do you more good than all the sermons you have heard preached in the last forty years, will give you more spirituality, bring you nearer to God and will, consequently, be of incalculable benefit to you.

These hurried suggestions that I make to you are personal to you; that is, I do not make them for other people, but I have always felt a kind interest in you and I want to see if this kind of study (and it is endless, because there are numerous disquisitions along this line by eminent men,) when embraced, adopted and practiced by you, will not change your entire life as it has changed mine in the last six months, and give you cause for endless joy and rejoicing. This book has

done me more good than anything else I have ever studied, and has changed the whole tenor of my life. I do not worry, I have gained greater control of my temper and I sleep and rest better, and I firmly believe that it will have the same effect on you. I predict that you will be more cheerful, you will be happier every way and will find the kingdom of heaven right here on earth now."

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## GREAT WORKING CAPITAL

The body and soul of man respond to faith by doing their best, just as they respond to fear by doing their worst. Faith never injured the heart action. Faith sends no scalding tears to the eyes. Faith never closes the saliva glands and shuts off the gastric juices. Faith never slackens up the nerves and muscles. Faith sends no vapors to the brain. No; it steadies the heart, dries the tears, moistens the lips, stiffens the nerves and actually clears the brain. Do not let any one rob you of your faith. Let them rob you of riches and reputation, but hold on to your faith. It is the finest kind of working capital for body and brain in the business of life.—*Rev L. H. Ruge.*

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## A CONTRIBUTED SUGGESTION

As our readers already know, our Board of Directors have bought building space adjoining the present Unity structure, and it has been decided to begin work next Spring on a new building in which to enlarge the work of publishing, correspondence, and general business facilities. This new building will also make possible the fuller development of the Unity vegetarian Inn idea, an important feature of our general work.

The total cost of lot and building aggregate \$50,000.

It has been suggested that the Thanksgiving season be observed by the Unity family, world over, as a time for blessing the new project, and for speaking prosperity words for the fund necessary to carry out the plan.

The new obligation has been entered into because of the growing demands of the work. We all are more than thankful that the Father is using the Unity teaching as an evangel of hope and healing. We all have been blessed in this work of reciprocal help. In view of these facts, it is further suggested that members be given opportunity to make a Thanksgiving

offering toward the expenses involved. No one is solicited, but doubtless many will feel it a privilege to be permitted to make a financial acknowledgment of gratitude for the good received from the work.

Whatever part you take in this Thanksgiving observance, let it be with the knowledge that God gives the increase. Speak the word with the assurance that he guarantees its certain return, richly blessed in the good for which it was sent forth. Make the offering in the acknowledgement of God omnipresent, the substance of all that appears. Whatever we give, let us give as the Spirit of Justice and Love prompts.  
—I. O. S.

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A mother who desired to raise her baby boy without meat has been having much opposition in the family, but finally succeeded in convincing them that it could be done, as evidenced by this extract from her letter:

I wish I might shout this from the housetops instead of just writing it.

Those who told me a week ago, that "I was starving" my child because I gave him no meat, today laughingly say that they believe I "got scared and went to feeding him meat on the sly." His cheeks are like big red apples and his eyes so bright and full of mischief. He wants to romp all the time and is so strong that it is all I can do to manage him. I shall soon have to call on you for added strength for our playtime, if he continues.—M. C. M.

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THE PRACTICAL CHRISTIAN is the name of a new monthly New Thought Journal which has just entered the field in the interest of Health and Happiness in the life that now is. Henry Victor Morgan is the Editor and publisher. The price is 59 cents a year. Address, The Practical Christian, Box 82, Portland, Oregon.

Mr. Morgan is also conducting services every Sunday evening at eight o'clock in the Selling-Hirsch Hall, 10th and Washington Sts.

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## IN APPRECIATION OF UNITY

It is a joy and an inspiration to any one who reads over the letters that come to Unity each day. Even the business letters ordering subscriptions and books are not ordinary business letters. They are all filled with words of love, thanksgiving and praise. These good letters prove the satisfying good that UNITY is helping people to cultivate and find. They joyfully pass their copies of UNITY on to others that they may also be helped. Here are a few extracts from every day letters:

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I have received so many blessings from the UNITY, and all the rest of the books, that it would take a large book to write them all in, so I could not do without them.—M. L. S.

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I have taken UNITY a number of years and have received so much of good that I feel I can not get along without it. In fact I have at times, many times, just lived on the truths in UNITY. It is certainly a sure refuge in time of storm and distress, and you are doing a wonderful work.—E. M. C.

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About three years ago I sent for a sample copy of UNITY, read it and thought it was very good, but laid it away with a lot of other good reading. The other day I felt I wanted something good to read and I picked out this old copy of UNITY and I found it was just full of beautiful teaching, just what I seemed to want and I am so sorry that I have missed three years of this beautiful reading. Find enclosed two dollars for a three years' subscription, as stated in UNITY and oblige.—F. F.

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We daily receive benefits from the lessons we learn in UNITY. The health of the family is better than formerly and we find lessons in every day happenings that we would not notice when we were under the old teachings.—J. C. F.

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Dear Friends: Just one year ago, I came into fellowship with you and now it would be next to impossible to get along without my UNITY magazine and its lovely class thoughts, which I am fixing like some do little pictures called Passe-partout, and they hang all around the walls in my little study room.—C. E. F.

Enclosed find \$1.00 to pay for subscription of **UNITY** till August 1909. I could not get along without it and want to thank you for what you have done for me. I am feeling much better and hope to improve more and more all the time. Sincerely,—Dr E. K. R.

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Dear Friends: **UNITY** is wonderful, I always carry a copy and tracts, on trains, when engaged in my daily duties teaching music. I say "always" when I have only known of it since last November, but it seems as if I had only just began to live since I took **UNITY**.—F. B. W.

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**UNITY** comes to us with so much that is helpful. So much that will give health, new life, new hope to every reader. Surely the Spirit and the Life is with you, and you are indeed feeding the hungry with the true bread. May God bless you in your glorious work.—E. R.

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## GOOD BOOKLETS

**LOVE: THE SUPREME GIFT.** *By Prof. Henry Drummond.*

This booklet is pronounced by many, the best treatise on Love ever published, and were its teachings followed, heaven would be consciously established on earth. This booklet is based upon the 13th chapter of Corinthians.

Special edition, printed in two colors on imitation hand-made paper, with cover in two colors. 43 pp. 35 cents. Regular edition 15 cents.

## MATERNITY TREATMENTS.

Hundreds of thoughtful men and women have said that the education of every child should begin before it is born. Just how this is done is explained in "*Maternity Treatments*" Neatly bound in heavy red paper. 30 pages. Price 10 cents.

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The Unity Guild still has a number of sets of the Souvenir post cards which will be sent to any address for 15 cents a set, as long as they last. The set contains eight views of the Unity Building, one exterior and seven of the interior. The Guild will use the money received from the sale of cards for the New Building Fund. Address Unity Guild, Unity Building, 913 Tracy, Kansas City, Mo.

## BOOK REVIEWS

J. H. C.

**THE DOORS OF LIFE OR LITTLE STUDIES IN THE ART OF SELF-HEALING.** By Walter DeVoe. Published by Funk & Wagnalls Co., New York City. Bound in pale green cloth stamped in gold. Price \$1.00 net. Postpaid, \$1.08.

Mr. DeVoe has for many years written books of the uplifting sort, and has given many people a start on the road to health and a key to the doors of life. In this book the author seeks to prove that perennial youth and health of mind and body are for him whose mind is growing daily through the absorption of those thoughts which quicken every faculty. Very clearly is the truth presented that he who meditates upon spiritual truths persistently and faithfully will unlock the chambers of the soul for the reception of powers hitherto unknown to him and through which he may build his life in accordance with his will.

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**OUR INVISIBLE SUPPLY—HOW TO OBTAIN** Part II. By Frances Larimer Warner. Published by Roger Brothers, New York City. Cloth, Price \$1.00 net, \$1.10 postpaid.

Mrs. Warner's first volume proved of great value to its many readers. Part II gives promise of being equally valuable, being full of strong statements of undeniable truth which, if put into practice, cannot fail to bring into material manifestation the thing desired. Like the first book Part II consists of letters written to students and patients who were seeking relief from some sort of lack, and the instructions given are practical as well as highly spiritual. Read and profit for yourself.

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**THE EDUCATION OF THE WILL,** By Jules Payot, translated by Smith Ely Jelliffe. Published by Funk & Wagnalls Co., New York City. Cloth, 424 pp. Price, \$1.50 net. \$1.62 postpaid.

The possibilities which lie in the judicious training of the will is very clearly shown in this volume. The chapter on the part which "Meditative Reflection" plays in the education of the will is most interesting and convincing in argument for rational training of the will. The author says:

"Meditative reflection alone attains its end when it is able to provoke powerful affective movements or strong repulsions. If we bear in mind that action is the whole expression of man, that his worth depends upon what he does, and

if on the other hand we remember that our actions are almost wholly, if not altogether, provoked by the affective states, we shall understand at once the great importance of carefully studying the delicate mechanism by which the affective states favorable to our ends may be developed and increased."

This work has run through thirty editions in France, but this is the first translation into the English language. It is valuable to the student of psychology and mental therapeutics.

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**THE DORE LECTURES.** By T. Troward. Published by Roger Brothers, New York City. Paper, Price, 50 cents, postage 4 cents.

Anything from the pen of Judge Troward is sure of a welcome from the many readers of his previous books. Definite in statement, logical in sequence, every utterance carries conviction of truth and proves an invaluable aid in understanding the One Great Law (Lord) which may be made manifest in forms of power, usefulness and beauty. Suggestions are given for lines of thought which the reader may work out for himself with great benefit.

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**FOR GIRLS,** By Ernest Edwards. One of "THE PERSONAL PURITY PUBLICATIONS" by the same author, and published by R. F. Fenno & Co., New York. Cloth, Price 50 cents.

Many mothers are seeking a medium through which they can teach their daughters the truths concerning life which they ought to know. In this little book the subject is plainly handled and yet without any objectionable features. The proper care of the body is taught along with other important information, and we feel that the book will supply a long-felt want.

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**INTERPRETATION OF THE LORD'S PRAYER.** By Anita Lawrence. Published by Roger Brothers, New York City. Paper. Price 15 cents.

An excellent exposition of the Lord's Prayer which is very helpful. The booklet also contains an interpretation of the twenty-third Psalm.

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Roger Brothers, New York, announce a new book now in press entitled "How to OBTAIN OUR OWN," and which is arranged by Miss Helen B. True. The book consists of choice extracts from the writings of about thirty of the leading advanced thinkers of the day. Charles Fillmore is one of the prominent authors quoted. The price is to be \$1.00 per copy.

# METAPHYSICAL DIRECTORY

## CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

*That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every **six months** or it will be dropped from the Directory.*

### ARKANSAS

ROGERS. TRUTH CENTER AND UNITY BRANCH LIBRARY. Friday meetings at home of Mrs. H. L. Stroud; Wednesday evening meetings with Mrs. J. T. Roberts.

### CALIFORNIA

ALAMEDA. CO-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309 Santa Clara Avenue. Unity literature.

ALAMEDA. HOME OF TRUTH, cor. Grand St. & Alameda Av. Unity literature.

ALHAMBRA. MRS. REBECCA S. BROWNE. Unity Branch Library. 1013 East Main St.

BERKLEY. FREE READING ROOMS, 1721 Berkley Way. Alice O. Kelley, Manager. Unity Branch Library.

CORNING. MRS. EDITH J. WILSON. Unity Branch Library.

FRUITVALE. TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM. Mrs. L. G. Fisk, Manager, 402 Shuey Ave.

HOLLYWOOD. SCIENCE OF BEING READING ROOM, 1901 Lexington Ave. Unity literature. Open daily from 12 m. to 4 p. m.

LONG BEACH. NEW THOUGHT HOME. Rear 147 American Ave. Dr. W. S. Hooser and Mrs. Laura A. Wilson, Teachers and Healers. Unity Literature.

LONG BEACH. NEW THOUGHT CENTER and Metaphysical Library, 10 American Ave. Mrs. Sarah P. Connley Manager.

LOS ANGELES. METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Bldg. Unity literature.

LOS ANGELES. THE LOS ANGELES FELLOWSHIP. Office and Reading Room, Blanchard Bldg., 232 S. Hill St. Reynold E. Blight, Minister. Public Services, Sunday 11 a. m., Blanchard Hall, and otherwise, as announced.

LOS ANGELES. HOME OF TRUTH, Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Mrs. Annie Rix Militz, teacher and speaker. Phones, Home A 3167; Sunset, Main 8045. 1327 Georgia St.

NAPA. MRS. RALPH E. WILSON, Unity Branch Library.

OAKLAND. REST READING ROOMS AND HOME, 719 Fourteenth St. Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library.

PASADENA. MRS. S. MILLSAPS, Unity Branch Library. 253 S. Mentor Ave. Teacher and healer.

SACRAMENTO. HOME OF TRUTH, 1235 I St. Unity literature.

SAN DIMAS. MRS. G. E. CRAMER. Unity Branch Library. Classes taught in Practical Christianity.

SAN DIEGO. DIVINE SCIENCE HOME, 1330 B Street, Rooms 6 and 7. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.

SAN DIEGO. HOUSE OF BLESSING, 2109 Second St., cor Hawthorne. Sunday Services 11 a. m. Wednesday, 10:15 a. m. Friday, 3 p. m. Myra G. Freneyar and Ida Mansfield M. Wilson, ministrants. Unity literature.

**SAN MATEO.** NEW THOUGHT CENTER and Unity Branch Library. 27 Griffith Ave. Miss Edith L. Moore, Manager.

**SANTA CLARA.** INSTRUCTION IN THE SCIENCE OF HEALING THROUGH DIVINE MIND. 1258½ Liberty St. M. Elizabeth Anderson, Teacher, Tuesdays, Wednesdays and Thursdays, 1 to 4 p. m.

**SAN FRANCISCO.** HOME OF TRUTH, Country Man's Bldg. Between Van Ness and O'Farrell. Unity literature.

**SAN FRANCISCO.** NEW CENTER OF TRUTH, 912 Fell St., Mrs. Lizzie Robe, Manager. Unity literature. Teaching and healing by correspondence only.

**SAN JOSE.** MRS. R. P. WILLIAMS, Reading Room and Circulating Library, 169 North 4th St. Open daily from 1 to 5 p. m.

**SAN JOSE.** HOME OF TRUTH, 275 North Third St. Unity literature.

**VALLEJO.** FRANCES J. BABCOCK, Unity Branch Library, 803 Capitol St.

### COLORADO

**ASPEN.** MRS. M. L. ROSS, Unity Branch Library.

**DENVER.** COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave. Unity literature.

**PUEBLO.** THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING, 108 West 10th St. Unity literature.

### CONNECTICUT

**HARTFORD.** NEW THOUGHT SOCIETY. Meetings Monday afternoons at 4 o'clock, October to May, Room 106, Goodwin Bldg., Asylum St.

**NEW HAVEN.** EDITH A. MARTIN, Teacher of Practical Christianity and Healing, 127 Dwight St.

**NEW HAVEN.** MISS ELIZABETH QUINLAN, 127 Dwight St. Teacher and healer.

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**WASHINGTON, D. C.** DR. JOHN D. MILES, Divine Healing. Present or absent treatments. Persons at a distance who desire absent treatment can write or telegraph for fuller particulars. 1418 Euclid St. N. W.

**WASHINGTON.** NEW THOUGHT CENTER, 1517 H St. N. W., Room 19. Florence Willard Day, Manager. Christian teaching and healing; Metaphysical Library. Unity literature.

### FLORIDA

**MERRITT, INDIAN RIVER.** MISS JULIA P. HASCALL, Unity Branch Library.

**ST. PETERSBURG.** JAMES HENRY, Humanist, Unity Branch Library. Box 277

### ILLINOIS

**AURORA.** MRS. ELLEN L. FRENYEAR, 302 Marion Ave., will correspond with anyone who has need of healing.

**CHICAGO TRUTH CENTER,** established by Mrs. Annie Rix Militz. Classes. private lessons, treatments and advice in Christian living and healing. Hinsdale. Unity literature.

**CHICAGO.** MRS. AUGUSTA JOHNSON, Unity Branch Library, 1128 Eddy St.

**CHICAGO.** MRS. S. A. MCMAHON, 2374 N. Hermitage Ave.

**CHICAGO** THE SARAH WILDER PRATT ROOMS, 419-420 U. S. Express Building, 87 & 89 Washington St. Harriet M. Coolidge, Teacher of the Principles of Spiritual Law. Noon-day meeting daily from 12 to 1 o'clock. Subscriptions received for UNITY and Unity publications.

**CHICAGO TRUTH STUDENTS,** Handel Hall. Room 508, LaMoyné Building. 40 East Randolph St., Chicago. Meetings are held the first and third Wednesdays of each month, at 2 p. m.

**CHICAGO.** WALTER DEVOE, author, instructor and healer. Consultation by appointment only. Literature on application. 5626 Drexel Blvd.

**CHICAGO.** MRS. HELEN RUSSELL HARMON, MISS MARY BREWERTON DE WITT. Spiritual healing and teaching. Students received Mondays and Tuesdays 11 a. m. to 4 p. m. Truth literature. 4237 N. Robey St.

CHICAGO. LE ROY MOORE. Teacher of Chrstian Living and Healing. 3241 Michigan Ave.

IOWA

ROLFE. UNITY BRANCH LIBRARY, Mrs. W. P. Wheler,

KANSAS

KANSAS CITY. GOSPEL SERVICES OF THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY. Rev. John H. Rippe, Leader. Meetings Sundays and Thursdays at 3:00 p. m., Pythian Hall, 626 Minnesota Ave.

KENTUCKY

BELLEVUE. MRS. MARY HOFFMAN, Spiritual Healer. Present and absent treatment. 310 Ward Av.

BELLEVUE. MRS. A. M. McMAHON, Unity Branch Library, 219 Center st.

MARYLAND

BALTIMORE. MRS. MARY A. BROOM, and daughter Mrs. Ophelia Dunbracco, present and absent treatments. 424 S. Patterson, Park Av.

BALTIMORE. THE BALTIMORE PROGRESSIVE THOUGHT CENTER, Alexander F. Jenkins, President, Third floor Woman's Exchange Bldg., Charles St., meetings Thursdays at 8 p. m.

MASSACHUSETTS

BOSTON. THE METAPHYSICAL CLUB, 30 Huntington Av. Reading rooms and many helpful meetings free to all. Unity literature.

BOSTON. R. C. DOUGLAS, Teacher and Healer. 2 Wellington St.,

LYNN. MRS. S. L. MERRILL, Christian Teacher and Healer. Present or absent treatments. 628 Western Av.

SPRINGFIELD. MRS. S. EMILY BIGELOW, Teacher and Healer. Unity Branch Library. 384 St. James Ave.

MINNESOTA

MINNEAPOLIS. THE MINNEAPOLIS FELLOWSHIP, Sunday service, 10:45 a. m., K. P. Hall, Masonic Temple, Hengepin Av. Ruth B. Ridges, speaker. Unity literature. Reading Rooms, 4 and 5 Kimball Building, 811 Nicolet Av.

SPRING VALLEY. MRS. ROSE HOWE, Teacher and Healer. Teaching by correspondence. Unity Branch Library. Box 165.

MISSOURI

KANSAS CITY. MRS. LIZZIE C. HEAD, Healing, present or absent. 4021 Holmes St.

KANSAS CITY. FRANCES B. RUDESILL. Christian mind healer and teacher of the science of life. 913 Tracy Ave.

KANSAS CITY. MRS. CHARITY GREENWOOD, healer. Absent or present treatments. 1121 Harrison St. Bell Phone, Grand 2131 Y.

ST. LOUIS. NEW THOUGHT CENTER, 3817 Windsor Place. Everett W. Pattison, Leader. Meetings on second and fourth Sundays of each month at 10:45 a. m.

ST. LOUIS. SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalozzi Sts. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m., (English); every Sunday at 3 p. m., and every second and fourth Thursday at 8 p. m., (German). Sunday School at 9:30 a. m. (English). H. H. Schroeder, 3537 Crittenden St., Pastor.

TRENTON. MISS EDNA BEALS, Unity Branch Library, 2020 Trenton Av.

MICHIGAN

ANN ARBOR. TRUTH CENTER OF PRACTICAL CHRISTIANITY. Mrs. Mary K Hufford, 644 215 N. State St. Unity literature.

LAWRENCE. MRS. LIBBIE CRANNELL, Unity Branch Library, Box 53.

## NEBRASKA

OMAHA. STUDIO OF HARMONIC SCIENCES (associated with Harmonic Home), Lyric Theater, under direction of Alfred Tomson, Harmonic Scientist.

## NEW JERSEY

ATLANTIC HIGHLANDS. MRS. MARCIA SPEIRS. Instruction by correspondence, and courses in reading. Absent treatments and advice.

EAST ORANGE. CIRCLE OF DIVINE MINISTRY OF THE ORANGES, Studio Building, 589 Main St.

GREYSTONE PARK. Unity Branch Library. Mrs. Anna M. Richards, Librarian.

## NEW YORK

BROOKLYN. CARRIE EVELYN TIFFANY 466 Nostrand Ave. Specialty, absent treatments. Personal interviews by appointment only. Reference, by permission, H. Emilie Cady.

BROOKLYN. FIRST DIVINE SCIENCE CHURCH, 271 Macon St. Services, Sunday 10:45 a. m.; Wednesday 8 p. m. Pastor Walter J. Vinall. 393 Lewis Ave., Healer and teacher. Unity literature.

BROOKLYN TRUTH CENTER, 3134 Quincy St., Brooklyn. Mrs. P. E. Sayre in charge. Unity literature.

BROOKLYN CIRCLE OF DIVINE MINISTRY, 76 Hanson Place, Brooklyn. Rev. W. Ellis Williams, healer. Mrs. Herbert Pierson, Librarian.

BUFFALO. NEW THOUGHT CENTER and Unity Branch Library, 585 Prospect Ave. Mrs. W. K. Knight in charge.

CORTLAND. NEW THOUGHT CENTER. Mrs. Edmond D. Butler teacher and healer. Meetings Fridays at 4 p. m. Unity literature. 17 Broadway.

MAMARONECK. MRS. AMANDA E. HOBBS, Present or absent treatments for health, happiness and prosperity, Branch Library, Harbor Heights.

NEW YORK CITY. MRS. KATHERINE FARR FENTON, 227 West 25th St. Present and absent treatments for health, happiness and success. Patients received to board.

NEW YORK CITY. NEW THOUGHT COLLEGE, Julia Seton Sears, M. D., President. A post-graduate school for metaphysicians, healers, teachers and lecturers. Also a school for beginners. Carnegie Hall, 7th Ave., 56th to 57th Sts.

NEW YORK CITY. SCHOOL OF THE CHRIST MIND, Rev. W. Ellis Williams, lecturer and healer; Lisette C. Williams, assistant. Sunday service at 11 a. m. Daily meetings, also Thursday evening. Unity literature. Plaza Studios, 5 W. 58th St.

NEW YORK CITY. MRS. CHARLES SMITH LEE, Metaphysician, teacher and practitioner 346 West 71st St.

NIAGARA FALLS. MRS. MARY S. STONE. Unity Branch Library, 14 C St.

ROCHESTER. DR. J. GILBERT MURRAY, teacher and healer; present or absent treatments. Teaching by correspondence. Unity Branch Library. 157½ Plymouth Ave.

SARATOGA SPRINGS. PAMELA H. ESMOND, 209 Caroline St.

WATKINS. MARY ROBBINS MEAD, special correspondence course in Mental Healing, and list of helpful books.

## OHIO

ASHTABULA. MRS. BERTHA W. SPALDING, Unity Branch Library, 95 Station Street,

CINCINNATI. MISS MABEL L. BROWNE, Unity Branch Library. 1224 Lincoln Av., Walnut Hills,

CINCINNATI. NEW THOUGHT TEMPLE. Peebles' Corner, Cincinnati. Ethical School, 10 a. m.; service and lecture 11 a. m. every Sunday. Free reading room and circulating library open daily 9 a. m. to 5 p. m.

TOLEDO. MRS. G. B. SHULTZ. Unity Branch Library. 5 Sixteenth St.

MT. AUBURN. PAUL TYNER, Metaphysical Healing and Instruction; present or absent treatment. Correspondence Courses, 2611 Eden Ave.

## OREGON

PORTLAND. DIVINE TRUTH CENTER, 383 Eleventh St. Rev. Thaddeus and M. Isidora Minard, healers and teachers. Absent patients taken.

PORTLAND. REV. P. J. GREEN, New Thought lecturer and healer, 549 East 26th St.



OKLAHOMA

OKLAHOMA CITY. HENRY H. AND EMMA BENSON, teachers of Practical Christianity and Christian Healing. Unity literature. Parkinson Hotel.

OKLAHOMA CITY. Unity Branch Library, 113 West 7th St. Miss Virginia Graves, Librarian.

PENNSYLVANIA

LANSING. MRS. C. A. BARTHOLOMEW, Absent treatments. R. F. D. No. 1.

READING. M. F. BOLLINGER, Practitioner and Unity Branch Library Franklin St.

TEXAS

AUSTIN. NELL C. JOHNSON, New Thought teacher and healer. Correspondence solicited. Unity Branch Library. 1607 Alamo St.

DALLAS. THE METAPHYSICAL CLUB. Meetings every Friday evening in Auditorium of Chamber of Commerce. A. J. Brown, President.

HOUSTON HEIGHTS. MRS. IDA M. TEFFT. Unity Branch Library. 863 Harvard St.

UTAH

SALT LAKE CITY. MRS. E. S. MYERS. Unity Branch Library. 264 J St.

VIRGINIA

MANASSAS. SWASTIKA PUBLISHING CO. Unity Branch Library. Main St.

M. B. Nicol, Manager.

WEST VIRGINIA

SISTERSVILLE. NEW THOUGHT CENTER, and Unity Branch Library, 252 Chelsea St. Mrs. D. E. Arhold, Manager.

WASHINGTON

SEATTLE. DIVINE SCIENCE CENTER OF SEATTLE, Mrs. Agnes J. Galer in charge, Odd Fellows Temple, corner Broadway and Pine streets. Sunday Service 1, 11 a. m. Unity literature.

SEATTLE. METAPHYSICAL CIRCULATING LIBRARY AND READING ROOM, Unity literature. Estella E. Gilham Librarian., Room 8, Madison Block 3rd and Madison Sts.

SEATTLE. DIVINE SCIENCE READING ROOMS. Mrs. Nannie C. Ridgeway Secretary. Unity literature. 403-404 Crary Bldg.

SPOKANE. MRS. GEO. K. STOCKER, Unity Branch Library, E, 1102 Eighth Ave. Meetings every Monday at 2 p. m.

SPOKANE. MRS. A. SMITH AND S. M. GOODSSELL, at 715 W. 3rd Ave., are giving free treatments every Friday afternoon; also treatments for success.

FOREIGN

ROSE E. FOLEY, Unity Branch Library, Tyabb, Melbourne, Victoria, Australia.

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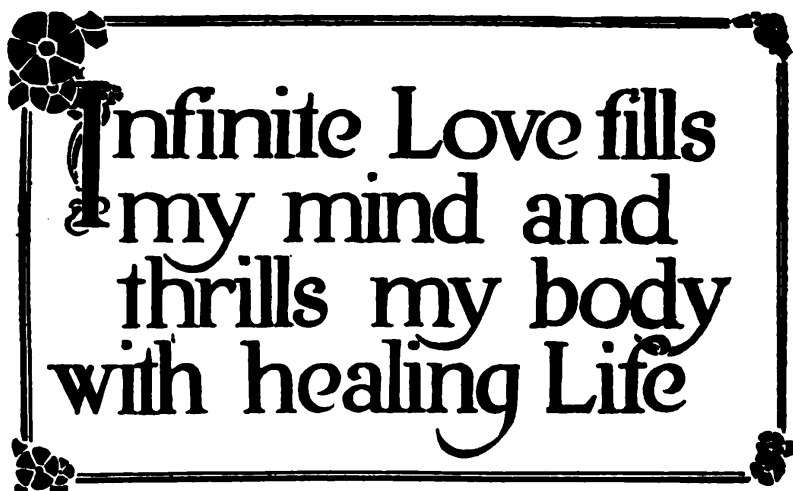
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## **UNITY**

**IMELDA OCTAVIA SHANKLIN.**

The virtue of religion is the recognition of man's oneness with Deity. The value of religion consists in the practical uses man makes of his unity with the Omni-One. When unapplied or inapplicable theories constitute the foundation of a doctrine, its followers are marked by the space that intervenes between an ideal and the conclusion that the ideal is inaccessible.

The teaching that man is the creation of Sinlessness, but sinful in himself, produces sinners. The law compels each life to produce according to the standard the life places; man, in his Adam prerogative, names all that is brought to his attention and the naming determines the character. One who believes in sin is compelled to sin by his faith. Nature makes us consistent. The teaching that man, the product of Omnipotence, is greater than Omnipotence, in that he was able to disobey the mandate of Omnipotence, is the text of a fatalism that reveals little hope for man's return to the purity of his source. If man can outwit God once, there is little likelihood of God ever being able to catch up with him. The original defeat gives the victor a long start over the defeated.

Man does not win by disobedience; he wins by obedience. He does not triumph through opposition to righteousness; he triumphs through righteousness. He does not attain sinlessness following a creed of sin; he redeems life from sin by knowing his unity with the Unsinning. In a widely potent sense, man is All-powerful,

but he exercises only the phenomenal recognition of power when he claims that he has power to sin and no power to redeem himself from sin. It is logic traveling through the avenue of common sense to see that if a being can exercise choice one way it may exercise choice in an opposite way. The mind that looks upon certain mental and manifest acts as sin, can by reversal of its contemplations, arrive at sinlessness. This is redemption.

The prime fact of life is the omnipresence of God. It is through the knowledge of God-in-us that all redemptive work is done, all spiritual increase made possible. Growth is the up-push of an aspiration that dissolves antiquity and that fixes no stature shorter than the heavens.

Spiritual growth is slow when the aspiration reaches toward lesser than immeasurable heights. God-in-us serenely knows his own perfection. It is the consciousness in man that trains through aspiration to recognize unity.

When man blends his being with the Universal, he arrives at the recognition voiced by Jesus, "I am in the Father and the Father is in me." It is a law of physics that two bodies cannot occupy the same place at the same time. By the fact of Omnipresence, man must be in God, God must be in man. This is primary. God is, and man is his revealer. When this is held in mind the individual knows his own deific powers. If the idea is cultivated until it becomes a spontaneous knowledge, space surrenders its boundaries and nescience is dissolved in the light that admits no shadow-tone.

God is in man, through man, and above man. He responds to every syllable addressed to Him. There is a union in mind between man and God which introduces into the conscious domain of the created all the possibilities of the Creator. This union affects man only; God never reckons on separation. The union has

to do with man's conscious state, in no way affecting his native relation with the Father. God omnipresent reveals himself in his creations. The revelation may proceed in ignorance of his function on the part of the revealer. It may be made through a soul awakening to the meaning of life and the laws regulating manifestation. God is not concerned about this. God manifests. Man is the agent of manifestation, absolutely free to choose what the manifestation shall be, unrestricted in his choice of desires, methods and results.

God's creation is perfect, entailing no penance, demanding no cancellations, involving no adjustments. The fall of man is seeing in the universe that which God did not create, man registering himself as an isolated part instead of knowing himself as so dovetailed with Deity that neither he nor God must leave off that the other may begin. God launches ideas, children of Spirit, therefore the image and likeness of their Creator. Man is an idea; he builds himself, the idea, into visibility, desiring to know God by the five senses. Sense contact becomes the universe to him. He makes the mistake of attributing to phenomena the nature of permanence. He calls his visible product matter and finality. Finality and God are one; matter is the elusive sense in its five-fold activity. Supposing phenomena to be finality is the fall that has caused so much theological speculation.

An idealess Deity is insupposable; a universe withdrawn from its Creator is a preposterous conclusion, the result of the fivefold sense test. Man separate from God is the belief that results from the conclusion that man is imperfect, ignoring the perfect nature of his original state. This shirks the responsibility of accounting for the change from origin to alleged result. To enshroud life with mystery, wrapping ignorance in the mists of an unapproachable sanctity is a convenient shift, but it does not explain the thing that must inevitably be explained. In the days of his quiescence, man rests upon

dignified ultimatums. The time comes when reason is quickened; then ultimatums are spurned and the mind demands knowing. In an individual, this period is repentance; in a nation it is a reformation; in a world it is a cycle.

Reason assures us that there can be but one substance, obedient to one intelligence. Substance is the nature of intelligence which is capable of appearing, so that Intelligence is its own manifestation. This is unity. Since there is only One, man is at oneness with that One. In fact, so far as every intelligent consideration applies, the conclusion is forced upon us that man is that One, that each created thing is that One. The Father idea is the creative idea, and speaking from origin to result, the declaration of Jesus is an intelligent summing up of existence: "I am in the Father, and the Father is in me." There is no way in which this can be true but in mind and manifestation. In mind it is conscious as recognition of unity; in manifestation it appears as body, the flesh of the flesh. Deity sits enthroned within the atom.

This is the alphabet of the more abundant life which Jesus Christ came to announce. The intellect has been so trained by self-abasement that it has sought a power extraneous to its own center of functioning that it may worship and proffer homage. Man has been blinded by his own brightness and has not seen the greatness of himself. So he has searched amid the splendid possibilities of his own nature for a power transcending his own, when there is no power greater than the Power he manifests. He has looked upon himself reflected in his speculations and has built up elaborate theories, towering philosophies concerning the nature and office of his own superlative self. The work of salvation is the application of Omnipresence.

There is one fundamental recognition for the individual mind to make; it is comprehended in the text, "I am in the Father, and the Father is in me." This

being truth, it is the basis of the faith that God yields himself to the mental concept of man. Differences in lives are accountable in the differences in concept and in use of the holy, omnipresent Substance which is literally the Body of God. The Father is the servant of all. In him is no evil, no form of those misconceptions that harass man in his fivefold sense development. Wisdom gives us to see unity with God; it gives us to know that our minds are His mind, our bodies His substance. There is in us and with us just the things that are in and possible with God. This position is invulnerable: The condition that does not pertain to God does not pertain to man.

Substance being the nature of God is also the nature of man. The individual estate depends upon the relation of the mental act with the substance-body. The union of Divine Mind with Divine Substance produces the Divine Manifestation, the Son of God, Christ the Anointed. Man's supply is within himself; he is therefore, self-existent.

Life is invisible. The idea is the life. The idea is the greatness. The idea is the virtue. The idea is the beauty. The idea is the unity of I and the Father. The union may be made at a point so remote from consciousness that the individual has no thought of the connection. It is then that he becomes confused at the product of his own act, and not being intelligent of cause, he is not conscious master of effect. This leads to error in conclusion. He attributes environment and event to a non-resident power, beneficent if the result is pleasing, malevolent or avenging if displeasing. If unity occurs in the superconscious function of mind, man yields himself to the domination of the Universal; he says, "It is not I, but the Father within me, he doeth the works." If unity takes place at the point of consciousness, he sees that God has no hands but man's hands, no feet but man's feet, no voice but man's voice. He recognizes his

own importance and responsibility in the scheme. This is when he says, "I am in the Father, and the Father is in me."

The understanding of unity is the clearing house of mysticism; it is the explanation of all that has hitherto puzzled adventurous minds. Lack of understanding accounts for weakness, and understanding gives warrant for attempting all things. To be convinced of unity is to grasp all power.

The one who believes unity attempts much; the one who knows it is never discouraged. Reliance upon it makes us to perform every act in the consciousness of the Father's strength, causes us to speak every word in the knowledge that each syllable molds substance, gives us to think in conformity with the Love that never fails.

God penetrates man like water penetrates the sod; man is mingled with God like the sunbeams run through the atmosphere. This inter-blending is the Life of life. It is "I in THEE and THOU in me." It is the I and the Father, the Universe.

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Those who make a success of music, practice many hours every day. Most of us think that if we give 15 minutes a day to the practice of the Presence of God that we have made a great sacrifice. Begin now to have a definite time for study and prayer and meditation and let nothing interfere with your daily appropriation of Life and Intelligence and Strength and Power and Love from the One Source. You may know about God as the Source of all your good, but if you only know *about* him, have only an intellectual understanding and do not take from him your supply, it profits but little.

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He who learns the rules of wisdom, without conforming to them in his life, is like a man who labored in his field, but did not sow.—*Saadi*.



## THOUGHT CONCENTRATION

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STELLA M. TEMPLEMAN.

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Thought is the active power of mind. Mind is imbued with infinite potential energy, which tends always toward actual expression through the form of thought. We say that thought has power, but we may go further and say that thought *is* power, and the amount of this power is controlled directly by the degree of concentration of thought, or by the aggregation in mind of thought-units.

The sun sends out many rays of light and heat, all diverging from the one center and decreasing in intensity with the increase of their divergence. If we take a convex lens or "burning glass," and hold it so that the sunshine can fall upon it parallel to its principal axis, the rays that strike its surface are transmitted through it in such a manner as to converge at a given point, or focus, and if a piece of paper is held in this focal point, it takes fire and burns up. The scattering heat and light rays are collected and focused upon one point and this concentration brings about a corresponding intensification of heat and light.

If, on the other hand, a concave lens is held in the same position, the rays of light that fall upon its surface and which it transmits, instead of coming to a focus, diverge, or are scattered, getting farther and farther apart.

The will of man is a lens, and he can at pleasure give it convex or concave form. It is that quality of the mind which constitutes by man's violation the collecting or the dispersing medium of ideas. Man bends or curves his will toward the object of his desire,—that is the convex lens, which catches the rays (or ideas) of what is desired and causes them to converge to the principal focus, or concentrate in the heart, the subconscious mind. Man

draws his will away from that which is not desired,—that is the concave lens which takes the rays of undesired ideas and scatters them so they can never reach the focal point, the heart.

This power of the will to accept or reject ideas is known as affirmation and denial. It cannot be discarded or dispensed with, because, being one of the inherent powers of mind, it is forever alive and in action, whether man is conscious or unconscious of its presence. Through the intelligent recognition and proper use of this power of mind, man secures and maintains the true balance, poise, equilibrium which the Divine Law contemplates as his permanent, enduring state. Through its unwise use is developed that "false balance," which "is an abomination to the Lord." When man loses consciousness of his power of discrimination and knows not what he does desire to accept or reject, the will no longer performs its true function and mental aberration, or the unbalanced mind, results. We have, then, three states of mind, viz: the true balance, the false balance and the unbalanced.

Medical science has given much attention and study to mental aberration, or the unbalanced faculties of mind. We have become conscious of the fact that Truth alone makes free, and we desire to study and attain to the true balance, in which judgment and righteousness are equalized and all the faculties established in the perfect harmony and equilibrium of Divine Mind. Leaving out of consideration, therefore, the negative consciousness, or unbalanced mind, let us see what constitutes the true, perfect balance.

The principal axis of the mental lens is Truth,—the straight line of the Absolute. We must know when to present the convex lens to an idea and when the concave. When an idea is in line with Truth, when we perceive that it can be placed "line upon line" and will coincide throughout its whole extent with Truth, then we turn toward that idea the convex lens. We affirm the truth of

the idea, we declare that it is good, we hold ourselves steadily under the direct influence of its rays until those rays converge to their true focus in the subconscious mind and the imprint, or image of the idea is formed there.

It is a law of physics that "a convex lens enables us to obtain both brilliancy and distinctness at the same time." This implies, of course, the condition that it be placed in the path of light, or where the light can fall upon it. The lens does not produce light of itself, it transmits light; so neither does the will produce true understanding, but it can realize the presence of understanding, or Wisdom, and turn toward this "true Light which lighteth every man that cometh into the world" the affirmative or receptive attitude of mind. By so doing it gathers into consciousness more and more of the light of Truth which we desire, because affirmation is the cumulative attitude of mind. Thus "we all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. The longer, the more faithfully the affirmative attitude is retained, the more distinct will be the image and the brighter will it appear. The undimmed radiance of Truth is always present, but if the mind holds up its lens unsteadily, the image formed will be wavering and broken. Faithfulness is the first commandment,—an essential pre-requisite to the formation in the heart of this increasingly glorious image of the Lord.

As to denials, some claim that they are entirely unnecessary; but when we consider that up to the time that we learned the proper use of affirmations we have employed this power in affirming error and have in this way made erroneous imprints upon the subconscious, we are led to believe otherwise. We see that we must erase these false images, these satellites that are drawing us out of our true orbit, in order to make way for the clear-cut image of Truth.

When an idea comes to us that we do not wish to take into our mental store-house, where we are beginning to lay up our "treasure in heaven," because we perceive through the light of Spirit that it is a negative idea, we turn toward that idea the concave lens of denial and the apparent power of this evil idea is dispersed and finds no resting place in consciousness. "He that gathereth not with me scattereth abroad." In this way we stop the habit of affirming error and it is deflected from the subconscious.

Now, how are we to erase the erroneous images already formed in the subconscious? The metaphor of the lens does not apply here, because light is necessary in order that the lens may use its power, and an erroneous impression on the subconscious is just a dark spot or cloud,—a blot on our escutcheon. But we find at work in nature the processes of accretion and erosion and we see at once that this is one way that nature has of affirming and denying. So we apply the erosive power of denial to the subconscious and wear away these false images by "the washing of water by the Word." It is by this mental erosion, denial, that "every mountain and hill (error formations in the subconscious) shall be made low." It is by the accretion of affirmation that "every valley (latent deposits in the subconscious of Divine ideas from the superconscious) shall be exalted." Isa. 40:4. In this way we restore in consciousness the true balance and equilibrium of Divine Mind.

In the Gospel narrative John the Baptist represents denial, Jesus Christ represents affirmation. John came crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Sense consciousness turns the field of the subconscious, which the Father intends shall blossom as the rose, into an unprofitable desert, full of thorns and brambles. John came to "blaze" or open up a highway in this desert and to make it straight. Jesus came to enter in at the straight gate

and show us how to walk in the true Way of Life. John was an ascetic. He came neither eating nor drinking, but denying all the demands of sense consciousness. Jesus Christ came eating and drinking, thus typifying appropriation of the universal Substance of Spirit, affirming himself to be the true "Bread which cometh down from heaven," and "whosoever drinketh of the water that I shall give him shall never thirst. For my flesh is meat indeed, and my blood is drink indeed." John baptized with water, which represents the cleansing power of the Word spoken in denial. Jesus Christ baptized with the Holy Ghost and with fire, which is the transforming power of the Word spoken in affirmation. John addressed himself to the personal consciousness, in which men were submerged, mind and body. "Ye generation of vipers, who hath warned you to flee from the wrath to come?" Jesus Christ addressed himself to the Divine in man. "Is it not written in your law, I said Ye are gods?" "How much more shall *your heavenly Father* give the Holy Spirit unto them that ask him?" John baptized the whole man, because his whole consciousness was steeped in error. Jesus Christ said, "He that is washed needeth not save to wash his feet, but is clean every whit." To those who see only the letter of Scripture, this is "a hard saying;" but to those who perceive the Spirit, it is clear that the feet represent spiritual understanding, which before the regeneration occupy the lowest or least developed place in the scale of man's faculties, and upon which are superimposed the physical senses which they must carry about it. When the understanding is purified and called forth by Spirit we see what is meant by the words, "And ye are clean, but not all. For he knew who should betray him." Judas Iscariot represents the personal consciousness, which clings to the subconscious and betrays man, even after he has entered the regeneration, by a false show of affection for his best interest. The denial baptism of

John does not cleanse the whole of the subconscious; it merely clears a highway through the wilderness along which the Holy Spirit, by the baptism of its all-enveloping presence, gathers the wheat into the garner. The baptism by fire burns up the chaff, or all final traces of the personal consciousness, and we find fulfilled in the subconscious mind the prophecy of Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1.

Again, John held before his auditors a picture of the dissipation of erroneous thought forms and of their attendant outworking in actions of like character. "And now also the ax is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewed down, and cast into the fire." Jesus Christ held before the eyes of the multitudes a picture of the kingdom of heaven. Before these children in understanding he held up continually the picture book of the parables, and with the turning of each leaf there shone forth a new and wonderful likeness of the illumined kingdom of Spirit. Page 1: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Page 2: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Page 3: "Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." And so on through the book, varying in form and outline, but portrayed ever in the prismatic colors of

Truth. Those people of darkened understanding saw the pictures, but failed to perceive the truth sought to be conveyed by them. They did not accept Christ's teaching that "the kingdom of heaven is within you," and, therefore, did not trace the resemblance of the field, the collection of pearls and the sea to the heart, or subconscious mind, nor did they see in the hid treasure, the pearl of great price or the good fish in the net any hint of the presence of the superconscious, to attain full consciousness of which it is worth while to sell all that one has and to cast away by denial all negative possessions. But the promise is to us that "in the latter days ye shall consider it perfectly," (Jer. 23:20), and we are beginning to apply the lessons taught in this text-book of parables and are getting results.

The child, seeking for the first time to apply a mathematical rule which he has just learned to the solution of an original problem, proceeds hesitatingly and is overjoyed to find when he has finished that the answer obtained "is the same as that given in the back of the book." Repeated application of the rule to a multitude of problems brings familiarity with or understanding of the principle, so that he becomes sure of results and works "with certitude instead of hope," having no fear of the answer.

So we, in beginning the study of Truth and applying it to the working of thought in subconsciousness, can take at first but a step at a time, knowing not certainly what the answer will be until it is proved. But as we progress in our study, confidence is gained through repeated proofs and we add glad testimony to that of our Elder Brother, that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." We learn to work with increasing faith and joy, because we have found the true Rule or Law of Life, resting upon the great Principle of omnipotent

Love, and we know that when we use this Law in the solution of our problems we can never fail to get the right answer. "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee." 1 Chron. 28:9.

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Never talk about your sickness, or mention your "symptoms." If you had a sleepless night, what earthly good can you do by telling about it? How will the world be made better or more joyous by knowing that you heard the clock strike every time, until four in the morning? You can throw a damper on the spirits of others by giving them detailed information as to how many times you turned over or sat up in bed; how your back ached or your feet cramped until you almost "hollered" and so on. It does not make you any better to advertise your miseries, and it does make other people worse. One of the first things to be done in starting to live constructively is to give up the habit of seeking for sympathy.

The sympathy habit, once formed, is hard to break. The desire to tell our troubles and receive commiseration grows almost irresistible if we indulge it; and yet the practice produces only evil results. To tell of a "bad" symptom conveys a suggestion to the subconscious mind which tends to fix the symptom more firmly upon us, and make it permanent; and it also tends to produce the same symptom in those who listen to us. And there can be no reason for telling our troubles except that we desire to be pitied; and no one who desires pity is in a constructive frame of mind.—*Wallace D. Wattles in December Nautilus.*

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Make not your thoughts your prisons.—*Shakespeare.*

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We shall be sifted till the strength of self-conceit be changed at length to meekness.—*Longfellow.*



## THE BATTLE IS THE LORD'S

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CHARLES FILLMORE.

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Every lesson of Scripture illustrates some phase of mental action, and can be applied to each individual life according to its most pressing need at the moment of its perception.

If you are ignorant of the laws of mental action, you get but the mere shell of the lesson in reading Scripture, and that is not of real benefit. If, however, you make the proper application of the characters in the narrative as representing ideas in your own mind, and follow them out in their various movements, you will solve all the problems of life through a study of these Scriptures. This does not mean that a study of the written word alone will solve for you the problems of life, but it will be the outward symbol of an inward condition, and through its study and application you will come into an apprehension of that real Scripture, that Bible of the Ages, the Book of Life within your own consciousness.

In the consciousness of every one may be found the conflicting ideas represented by the children of Israel and the Philistines. They are pitted against each other, and the conflict goes on night and day. We call these warring thoughts Truth and error. We stand on the side of Truth, and we know that its thoughts are the chosen of the Lord, the children of Israel, but the error thoughts seem so formidable that we quake and cringe in their presence.

Sometimes we know that the Truth must eventually prevail; but we say that the error is so large and strong that we cannot now cope with it—that we will do so when we have gathered more strength.

Ideas are not all of the same importance. Some are large and strong, and some weak and small. There are aggressive domineering ideas, like Goliath, that parade

themselves prominently and brag about their power, and with fearful threats of disaster keep us scared into submission to their unrighteous reign.

These domineering ideas of error have one argument that they impress upon us at all times, and that is, fear of results should we dare to meet them and openly oppose their reign in our consciousness. The fear of opposing prevailing ideas, although we know them to be erroneous, is woven into our whole mental fabric. This fear is portrayed by the spear of Goliath, and the narrative most aptly states, "And the staff of his spear was like a weaver's beam."

And what is the most dominant error idea in the minds of men today? Is it not the idea of the power of money? Is not Mammon the greatest Philistine in your consciousness? It does not make any difference whether you are siding with the Philistines and are successful in your finances from a purely commercial standpoint, or whether you are with the Israelites, and tremble in your poverty at the daily appearance of this domineering, threatening Goliath. In the one case you are on the side of Goliath, and the enemy of the Truth to that extent, and in the other you are quaking in fear and want in the house of the Lord. Neither of these positions is recognized by the Lord, and you are not in permanent possession of the "promised land" until you have killed this mighty error that claims to be stronger than the Lord, and have driven out of your consciousness the horde of error thoughts which he protects and fosters.

This is a most opportune lesson. The whole world groans today under the delusion that Mammon rules. The kingdoms of the earth are under his dominion, because of the idea in the minds of men that money is a power. The rich and poor stand as master and slave. The ruling nations of the earth cringe in the sight of the money kings, and diplomats have again and again pro-

claimed that the favors of every crowned head in Europe could be bought with money.

And all this because the power has been given by man to money. He has made a golden calf and fallen down before it, and is worshiping it. He has not put it in its place as servant, but has called it master, and it has made him slave.

The earth must be rid of this false ruler; he must be made servant. His rule has been disastrous and the end approaches.

The first step to rid your earth of this giant and bugaboo is to get a clear perception of what your rights are as a child of God. You know that you should not be under the dominion of anything in the heaven above or the earth below. You are given dominion over all. If you are not exercising that dominion, now is the time to begin. You will never find a better time, nor a more propitious state of consciousness. If you are in fear of the boastings of this brawny Goliath, seek out the way to "give his carcass to the fowls of the air." There is a way, a righteous way, and it is the duty of everyone of God's children to find it. This way is that so graphically set forth in the lesson today (I. Sam. 17).

David is the "beloved of the Lord" because he is your righteous perception of your privileges as a child of the living God. You are not a slave to anything or anybody. You cannot be scared by the threats of this god of Mammon. You have the words of Truth and you sling them at him in the center of his carnal thinking, which is the forehead.

The formidable weight of his shield and armor of brass do not intimidate you because you know that they are empty show, that the right idea will reach the vulnerable part in spite of them, and the braggart go down.

The most ardent defenders of the money power admit that it is a tyrant, that its rule is not what they would have could they make a world after their own

ideals. No man has ever become a slave to the money idea without eventually feeling its crushing power; it always destroys its friends in the end.

But whole armies of good people, righteous people, Christians, the children of Isreal, believe that this power cannot be overcome. They are looking for something larger and stronger in a material way to be brought forth for its destruction. They forget that "The Battle is the Lord's."

Are you cringing in the sight of this Goliath? Does he come out daily and scare you with his display of strength and his threats? It does not need to be so. There is a little idea in your mind that can slay him—it is the perception of your place in the Divine Mind. You doubtless have not considered it of much importance. You have kept it off on the mountain-side of your spirituality, shepherding your innocent thoughts. You have not thought it equal to coping with the affairs of active life. But let this David come forth. Get a clear idea of where you really belong in creation and what your privileges are. Then that boasting Philistine will cause your perception of justice and equity to say hot words of Truth. You will ask, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"

Do you think it is possible that God has so ordained it that men cannot escape from the servitude of hard conditions? Verily not. This would not be justice, and who dare say that God is not just?

No, it is your privilege to step boldly out at any time and defy the giant Philistine. The Lord has been with us in slaying the fear of sickness and sin—the bear and lion of David—and why should he not be with us in slaying this fear of poverty with which the Mammon champion so unsparingly whips us?

"The Battle is the Lord's" and he will be with us

and we shall be delivered "out of the hand of this Philistine."

The weapons of the Lord's man are not carnal; he does not wage war after the manner of the world. He does not use steel against steel, brass armor and coats of mail. These are the protections of selfishness and the weapons of oppression.

The beloved of the Lord is the devout shepherd David, who goes forth in the simplicity of justice, knowing that his own innocence is his defense. His weapons are not those accepted by the world as equal to the occasion. They depend upon the sword and spear—he upon his shepherd's sling and its smooth stones. These are the words of Truth, and it is the will that sends them forth. They are disdained by the Philistine, but they do their work, and the great mass of materiality goes down before their sure aim. So the Lord has this day given this Financial Braggart in all its phases into our hands. We know that it is not true that man is slave to the money idea. He does not have to serve his brother men and cringe to him in order to obtain this universal servant of all. No, we are not bound to this wheel, day in and day out, that the god of Mammon may be appeased on his own terms.

We are the children of the living God. The loving Father is here today, and always, right in our midst, and it is our privilege to claim him as our support and resource on conditions and terms which he will reveal to us when we have acknowledged him and dismissed the fear of Mammon.

David chose five smooth stones out of the brook, which means that there are five mental attitudes in the race consciousness that have to be met by the word of Truth.

These smooth stones are:

I am the beloved of the Lord, and he will be with

me in all my righteous words, and they shall accomplish that for which I send them forth.

My cause is just, and my weapons are free from the stain of blood. It is my Divine right to be supplied with all things whatsoever the Father has placed at the disposal of his children.

I cannot be deprived of that which is rightfully mine, and I dissolve in my own mind and in the minds of all men the idea that what is mine can be withheld from me.

My own shall, by that sure and certain law of God come to me, and I now in the presence of this clear perception of Truth welcome it.

I am not fearful of poverty, and the belief in the possible future of want no longer shrivels my flesh and wrinkles my brow.

I am not afraid of debt, nor can the world reflect upon me its fears of debt.

I am under obligations to no one. God, my opulent Father, has poured out to me all resource, and I am a mighty river of cancellation and recompense.

My bounty is so great that men marvel at its sumptuous abundance. I own selfishly nothing, yet all things in existence are mine to use, and, in Divine Wisdom, to bestow upon others.

Yet again I defy the belief in lack for all men, and extend to them the same generous bounty of the Father which I now so richly enjoy.

I am not afraid to say these words of Truth in the face of contrary appearances. I am not afraid to pray as if I had already received, and I know that the Father's blessings will be poured out upon my true words, and that his salvation is very near unto me, even in my mouth and heart.

## UNDERSTANDING

When the Lord asked Solomon what he would have, he chose Understanding. Understanding is the most necessary element in man's Being. If we had complete control of the forces of nature and yet lacked the understanding of how to use them, we would soon destroy ourselves. Understanding is a spiritual quality that comes from the one Divine Source, and we must go to the Spirit to find it.

Let us enter into the Silence and affirm: "*The Understanding of Divine Mind is now open to me.*"

When the young prophet, Samuel, thought he heard Eli speaking to him, he went to him to ask if he called, but Eli said "No." He went again, but Eli had not called. Then the prophet told the child it was the Lord that called him and that he should say, "Speak, Lord, for thy servant heareth." The inner voice spoke to Samuel. He did not listen with his ears. If you want to hear the voice of the Lord, listen with your mind by holding yourself in a mental attitude of receptivity.

Can this be done in a moment by one who has not cultivated it in any way? Can such a one hear the voice of the Lord? Man *develops* his soul abilities. In the absolute he has all things, but he must cultivate spiritual faculties just as he cultivates mental faculties.

You see it is necessary to have understanding and apply it, before we can hear. This power that hears the great Universal Nature is within our own minds. The morning stars sang together; and Pythagoras said he had reason for believing that the stars and planets were but songs in a great symphony, and that the Lord was singing the Universe into expression. He was called mad for making the statement, yet the inner man attests its truth.

As we cultivate this ability to listen within we find it is possible to get the Universal Vibration and throw it into our conscious mind. It is not a voice that we hear;

it is Understanding from the Omnipresent Spirit, through the cultivation of the inner powers of man's consciousness. You may call this consciousness Soul, or what you will; it does not make any difference what you name it so long as you know *it is*. You are to bring it forth. Many people think this will in some way come to them miraculously, but the message of Jesus Christ is: "You shall know the Truth and through this Truth you shall be made free." You must study the inner law of your being; you must know something about the inner science of the mind.

The Lord converses with every one of us continually, but we do not know it because we do not listen. I say the Lord converses with you because I know you could not live one moment without him. How could all these processes go on in your body without the Lord? When you have learned to listen, you can hear the voice of the great Universal One. You may hear the voice, in your stomach, or in your heart, or your liver; everywhere the Universal Force is doing its silent work, and it is doing wonderful things in your organism. The body is a very important part of man's consciousness; it is the fruit of the Soul. It is the result of ages and ages of silent energy and intelligence working into expression Divine Ideals. Never call your body "nothing," "mortal mind," or the "reflection of error thought." Seen with the inner eye the body is the most beautiful thing in existence. Through listening with your mind you may learn of this inner grace and bring it forth.

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The only way to hear the inner One, is to steadily listen in that direction. You can not hear unless you are willing to relinquish material concepts. If your mind is fixed on the prophet without you can not hear the Lord within. Our Father, the great Universal Mind, requires that we have understanding of the law. We must under-



stand what these forces are; what the power of God is, and how to use it.

When the children of Israel were down in Egypt (ignorance) they were slaves to the law, because they did not know how to use it, and they found that they had burdens added to them on every side. What was their delivery? Moses, the demonstrable power of mind set into action by I AM.

When the I AM is quickened within you, you are transformed; the light of intelligence is sent into the void and day takes the place of darkness. You are in the Spirit that knows, and you know that the Father has given all things into your keeping. If we use the law without understanding, we are apt to get a so-called evil result; we are apt to think that evil is a reality in our world, and this is discomfort.

We must get rid of our superstition and ignorance. How shall we do this? By living in the Spirit; by declaring every day that there is no material, dead substance, but all is alive and intelligent.

Bring the trip-hammer of your own spiritual word and pound that material mind of yours every day, and reduce it to absolute powder. This is an easy matter if you will devote a little time to the process. We must be willing to do the little things. It is the little things that produce the great. It is the getting back to simple processes—and the most productive process that I know, is learn to listen to this spiritual leading. These powers are mighty. Before we can use them we must learn like Samuel to say: "Speak, Lord; for thy servant heareth."

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"The discard that involveth  
Some startling change of key,  
The Master's hand resolveth  
In richest harmony."

—Mrs. Browning.

## THE LANGUAGE OF PLANTS

All have heard more or less of the "Language of Flowers." The idea is beautiful and probably has a far deeper meaning than most people perceive. In Genesis 2:5-9, we see that plants and herbs, etc., were *made* before they *grew out of the earth*. Apparently, all plants, herbs, trees, etc., were thoughts of God, which as his Word (John 1:3) he made to take form in the invisible substance, and afterwards caused them to come forth from the earth in visible form. Thus it appears that the real substance within every plant which God made is God's Word-Thought, or idea, embodied in Spirit Substance. With this in mind, the "Language of Plants" will have a deeper and a very important meaning.

Now suppose God would enlighten some of us to perceive the inner Word-Thought in each plant, fruit, and nut or seed, that he has given us for food; you see we could then live truly, "not by bread alone," the visible, only,—but by "every Word of God,"—the inner, spiritual Word-Substance, the real "quickening" or life giving part.

Suppose we sit down to a meal of nuts, fruits, etc., knowing the Thought of Infinite Love for us in each article, and that as we partake of the visible, we also partake of the spiritual Word-Thought and Substance. What a feast that would be! Perfect health would be inevitable.

As we thus partake of the Word-Thought, would It not take Its place in our spiritual self and later, as the blood brought along the visible substance, or nourishment, would It not assimilate the nourishment at exactly the places needed and in exactly correct quantities? And would not this mean perfect digestion, and assimilation, and elimination? Perfect Health!

Would not this be the key to all questions of diet? Suppose also that we could interpret the "carnal-mind-thought" manifest in certain animals, since the fall of

Adam; i. e. such passions or lusts as lead the lion to eat the lamb, and the swine to act the scavenger; would not all, who desire purity, at once see the necessity of abstaining from all carnal-mindedness, however manifested?

Again, let us consider that alcohol is a product of disintegration—a product of forms in the process of returning to the original elements, a sort of death; and some people drink alcohol as a stimulant. They absorb it to “drown their sorrows” and to make them “feel good.” Alcohol, the product of death, or disintegration, produces rapid deterioration and disintegration, in the living human organism, even while it “deceives” the unwise by its stimulation. It is the carnal-mind way of forgetting *evil* and feeling *good*.

Paul makes it evident that alcohol, as a beverage stimulant, is the direct opposite of the Holy Spirit, when he says: “Be ye not unwise, but understand the will of God; that ye be not drunk with wine, wherein is excess (i.e. alcohol, wherein the excess or drunkenness resides,) but that ye be filled with the Spirit.” On Pentecost the carnal-thought was that the Spirit-filled, *inspired* apostles were *stimulated* by alcohol,—drunk on wine. They mistook the Highest, the life-giving, purifying Spirit-Substance, for its extreme opposite,—alcohol, the product of decay and disintegration, and deceptive and death-dealing in its nature.

Recognizing these things will impel us to avoid the carnal thought, however manifest, and seek the Truth with the whole heart,—undivided love. We are to “put off the old man,” as well as to “put on the new man.”

Eve did not resist Satan’s suggestion that the fruit of the “Tree of Knowledge, of Good and Evil” might be good to eat, (though God had told her it was not to eat,) and since then every child seems inclined to put into its mouth anything and everything it can get its hands on.

Knowing where this inclination began should make us careful as to what we put into our mouths.

Let us put off and avoid the carnal-thought and seek the Thought of Infinite Love, toward us, in all that God made,—the Language of Plants, Trees and Flowers.  
—J. L. C.

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## CHRISTMAS

When the Christ-Consciousness is born in your soul you will know the meaning of the Christmas Festival.

This birth is not a matter of outward observation and you may not know just when it takes place in yourself. There was no room at the public inn for Mary, and her son was born in a cave-stable.

Mary is the soul that magnifies the Lord daily in the Temple, and through her devotions prepares herself for the higher Life.

The Higher Life is a higher state of mind. It exists as the soul of God and we know it when we realize I AM the Son of God.

You may have to "magnify the Lord" in your Temple a long time before the "Sun of Righteousness" bursts forth. This birth of God-Consciousness at the Soul-Center, the holy place within, is a very high attainment. Devotees of religious cults in all ages have willingly made every human sacrifice to reach it. The difference between the Son of Man and the Son of God is here defined. The Son of Man is the Mind of change, with its transitory temple. This Son goes to and fro in the Universe seeking the Heavenly Place, and finding it not. When this Son perceives the truth that Harmony is not a place but a condition of consciousness the Soul begins to purify itself.

Pray for the Perfect. Meditate upon the Pure. Affirm the Fearless, and secretly dwell in the Place of the Most High. In Imagination *see* yourself that Prince of God. "With unveiled face, reflecting as a mirror the glory of the Lord, we are transformed into the same imagine from glory to glory."—C. F.

# BIBLE LESSONS



By  
CHARLES FILLMORE

## Lesson 12, December 9.

### REVIEW.

**GOLDEN TEXT**—*I have fought a good fight, I have finished my course, I have kept the faith.*—2 Tim. 4:7.

Every lesson in Scripture has bearing on some phase of human character. This is what perpetuates sacred writings—they reveal in prophecy, story and precept, human experience along such broad lines that every man can find somewhere in the book a record of his life.

In lesson I, Paul is represented as a prisoner. This shows the tenacity of religious ideas and how hard it is to get free from an inherited religion.

“In bondage to the letter still,  
We give it power to cramp and kill,  
To tax God’s fulness with a scheme  
Narrower than Peter’s housetop dream.”

—Whittier.

Lesson 2 shows the deliverance of one who trusts the Lord, although his enemies were banded together under oath to neither eat nor sleep until they had killed him.

Lesson 3 portrays the advocate of the Higher Life showing the justice and logic of his cause so eloquently that the ruling power in Sense (Felix) was terrified, and answered, “Go thy way for this time; and when I have a convenient season I will call thee unto me.”

Lesson 4 shows the persistence of the Word of Truth in asserting itself and the principles which it represents. Paul, a prisoner bound with chains, is so enthusiastic in presenting his cause that King Agrippa is almost persuaded to believe.

Lesson 5 tells how the power invisible, as an angel stood by Paul at night, saying, "Fear not, Paul; thou must stand before Caesar; and lo, God hath granted thee and all them that sail with thee."

Lesson 6 Again the presence of a good man saves all the prisoners, whom the soldiers intended to kill, to keep them from getting away in the shipwreck.

Lesson 7. Paul is in Rome haranguing the Jews and making some converts.

Lesson 8. Paul's story of his life is the most lurid in all history. (2 Cor. 11 and 12.) What a foundation for a great religious drama!

Lesson 9. Be temperate in all things. "So then let us follow after things which make for peace, and things whereby we may edify one another."

Lesson 10. Paul shows that it is "more blessed to give than to receive." In this lesson the Great Apostle talks a great deal about "riches" and "abundance." These are good ideas to get into your mind if you want prosperity. If you keep your mind charged with thoughts of this character you will not lack, and your gifts will carry blessings wherever they go.

Lesson 11. The final word is, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." Those who grow lax or indifferent in declaring the Word of Truth for themselves and others, find that they fall back into material ways and lose the light of spiritual understanding.

### Lesson 13. December 26.

#### THE BIRTH OF CHRIST.—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, wise men from the east came to Jerusalem,

2. saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah:  
For out of thee shall come forth a governor,  
Who shall be shepherd of my people Israel.

7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

**GOLDEN TEXT**—*And thou shalt call his name Jesus: for he shall save his people from their sins.*—Matt. 1:21.

King Herod represents the ego in the outer or sense consciousness. This man is temporal because he does not understand his origin nor the law of his being.

He is narrow, jealous and destructive. His destructive thoughts react upon his body and it is full of pain and misery. Such a man does not fulfill the Divine Idea of man, and another ego must supplant him.

Jesus represents God's idea of man in expression; Christ is that idea in the absolute.

Jesus is Christ taking on the limitations of mortal consciousness, "yet without sin," that is not falling under the dominion of evil thoughts.

The "wise men from the east" are the inner planes of consciousness, which, like books of life, have kept the records of past lives and held them in reserve for the great day when the soul would receive the supreme ego, Jesus.

When the Jesus ego first appears in the subconsciousness it is a mere speck of light, a "star in the east." The east is the mystical and occult realm where great wisdom and rich presents await the one who is born King of the Jews.

Herod, the sense ego, seeks to destroy the One whom he feels will eventually dethrone him, but the Lord keeps him in ignorance of what is going on right under his nose. So it is found that those in regeneration are seldom conscious of the new ego that is building up a kingdom in the substance (Bethlehem) in the very center of the body. Herod, the man of flesh feels that something is going on and seeks occult wisdom, (wise men) but not under the Divine Law. He would have wisdom's aid in destroying that which in the end is the salvation of the whole consciousness.

The reason Herod seeks to destroy Jesus is because he cannot comprehend the Great Whole. Man is ruled by many egos at different periods of life.

The seven ages of man as portrayed by the poet are but a moiety of the many stages through which he passes in his three-score and ten years.

The ego of the infant is not the ego of the youth,



nor the ego of old age that of middle age. These egos have been supplanted one after another so gradually that the man has not been outwardly disturbed.

But here comes an ego that throws the whole consciousness into commotion. All Jerusalem was troubled with Herod—there was a great upheaval in the thoughts and feelings of the man.

When this New Birth takes place in your subconsciousness, be wise and do not try to destroy nor suppress its development. Study the life of Jesus and you will have a true portrayal of the experiences you will go through in bringing to outer manifestation the Divine Ego, Christ Jesus.

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### Lesson 1. January 2.

#### JOHN THE FORERUNNER OF JESUS.—

Matt. 3:1-12.

1. And in those days cometh John the Baptist, preaching in the wilderness of Judaea,
2. saying, Repent ye; for the kingdom of heaven is at hand.
3. For this is he that was spoken of through Isaiah the prophet, saying,  
The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.
4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5. Then went out unto him Jerusalem, and all Judaea, and all the region round about Jordan;
6. and they were baptized of him in the river Jordan, confessing their sins.
7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?
8. Bring forth therefore fruit worthy of repentance:
9. and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewed down, and cast into the fire.

11. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire:

12. whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

**GOLDEN TEXT**—*The voice of one crying in the wilderness Prepare ye the way of the Lord, make his paths straight.*—Matt. 3:3.

A change of mind is the very first requisite of the new life in Christ. We go into this new and higher state of consciousness exactly as we would go into another country. The "kingdom of heaven" mentioned is right here in our midst, and will become tangible reality to us when we have developed the faculties necessary to comprehend it. The mind is the seat of perception and sensation upon which depends all consciousness of the things we see, hear and feel. It is through the mind that we see the beauties of the earth and sky, of music, of art; in fact, of everything. That silent shuttle of thought working in and out through cell and nerve weaves into one harmonious whole the myriad moods of mind—and we call it life.

There are many planes of life, one within another, yet not conflicting. All creation is based upon life activity, or as it is called in physical science, rates of vibration. A certain activity in the life current forms worlds on a plane which we may call the physical; a little increase in the vibratory rate makes another system of worlds, which we may designate as the psychical; and a still higher rate makes a universe where spiritual conditions prevail. These are all interlaced and interblended in the presence around and within us, hence the "King-

dom of God is within you," or "among you," as one translator gives it.

The physical plane of existence is represented by John the Baptist. It is crude—it is like a voice in the wilderness, crying for the right way. When this mind is constantly striving to know and express more and more of the All Possibility, when it realizes the shortcomings of the sense state, it cries out for a change. This is the cry of the suppressed soul, the sin-sick, the hampered soul, in all who are weary of the material world and material ways. The remedy is, "Repent ye," or change your mind.

There are fixed laws governing mental changes. Thoughts are space filling, and the mental aura that envelopes, surrounds and constitutes one's mind requires certain definite steps in its movement to a higher plane of consciousness.

The first step is to get rid of the great bulk of limited thoughts that encumber and darken the understanding. This is the baptism of John. This is brought about by a mental process metaphysically known as "denial." It is found that to mentally say, "I deny the belief in the reality of matter and material conditions," causes that aggregation of thoughts to scatter. This is a mental "letting go" that has to be applied to all departments of the mind. In Christian conversion the sinner lets go of his sins and there is a moral cleansing. The metaphysician finds it necessary to cleanse his mind from all moral iniquity, but he also finds that he must go further than this. The mind governs every part of the man, and a thorough reform requires that the baptism of John shall include a complete transformation of thought pertaining to things mental, moral and physical. The self-sufficiency of the religionist, the Pharisee, and the self-sufficiency of the agnostic, the Sadducee, both within us, must be cleansed, and religious *emptiness* for a season find place in consciousness.

No one was ever saved by a pious ancestry. The fact that our fathers and mothers were contented with their religion, and theoretically saved by it, has no saving grace for us. They may have been in a state of development where material conditions prevailed as necessity, and moral cleansing was sufficient for them. Abraham represents a certain phase of consciousness in the development of the Adam man, who was formed of the "dust of the ground." Hence "God is able of these stones to raise up children unto Abraham." What we want is a baptism of mind that will free us from *all* the limitations of the Adam and open our eyes to the Christ state, with its new Jerusalem environment, now forming in the invisible heavens all about us.

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**Lesson 2, January 9.**

**THE BAPTISM AND TEMPTATION OF JESUS.**

—Matt. 3:13-17; 4:1-11.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

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1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he sat him on the pinnacle of the temple,

6. and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not try the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

**GOLDEN TEXT**—*In that he hath suffered being tempted, he is able to succor them that are tempted.*—Heb. 2:18.

In our development of the Higher Self (Jesus) we must exercise spiritual understanding in the use of the powers of the spiritual plane. When we have denied and freed ourselves from the limitations of the personality, which is the baptism of John, there descends into consciousness a quickening power, swift, innocent, peaceful—of which the dove is typical. This descent, and opening of the heavens, is not outwardly observed. Jesus alone discerns it; there is also established a unity between the Son and the Father—a consciousness of pleasure and satisfaction follows—"this is my beloved Son in whom I am well pleased."

In order to have this experience it is not necessary to hear a thunderous voice in the air above us making this proclamation—it is a matter of *consciousness*. When you have acknowledged and given up some error thought, and

opened your heart to the Spirit, and affirmed its presence and power, you will have this descent of peace, and the inward pleasure and joy which comes to an obedient child.

But a second movement of mind follows. Every time we open the soul to the Spirit, and receive its baptism there is a consciousness of added power in every department of being. We are not familiar with this new and untrod realm of forces; the Spirit has driven us into a wilderness of untried powers waiting our directive hand to bring forth. We see all about us opportunities in the material world to make profit and the personal sense, the devil, suggests that we proceed to do so. But the spiritual man, with his higher understanding, says, "No, I shall live under a law in which God, the Universal support of Man and Nature, shall supply me through the power of the Word." Speak words of Truth every day about the wonderful possibilities of your God as a Supply Power, and you will demonstrate this law.

The consciousness of an exalted spiritual understanding lifts one up to the very pinnacle of the temple, and the personality says you are so high in your spiritual perception of the Divine Law that you are not subject to the Natural law—you can right now, without further experience with these untried forces do marvelous things to astonish men. But the Higher Understanding says it is not lawful to attempt to do marvelous things before understanding the law—this is tempting or bringing into manifestation the Lord, or Higher Law, before we know how to handle it. We are trusting to angels, or forces outside of ourselves, to guard us and protect us from the results of our ignorance. When we have mastered these inner assumptions of ignorance, and mentally put ourselves in Divine Order, then the thoughts of God, angels, will minister unto us and become our servants.

The "high mountain" to which personality carries us in our spiritual uplift, is the consciousness of power

over mortal thoughts in all its earthly avenues in human consciousness. A personality with a strong desire to rule the minds of men, can take advantage of this spiritual force and through it gradually build up and establish in the world a religious system. Thus personality can be exalted in the name of Spirit, and worldly rulers pay it homage in the name of the Lord. But this is the selfish desire of mortal thought to exalt itself—to claim its rights and allegiance. The one in spiritual understanding says to this tempter, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

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• **Lesson 3. January 16.**

**THE BEGINNING OF THE GALILEAN MINISTRY.—Matt. 4:12-25.**

12. Now when he heard that John was delivered up, he withdrew into Galilee;

13. and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:

14. that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15. The land of Zebulun and the land of Naphtali,  
Toward the sea, beyond Jordan,  
Galilee of the Gentiles,

16. The people that sat in darkness  
Saw a great light,  
And to them that sat in the region and shadow of  
death,  
To them did light spring up.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat

with Zebedee their father, mending their nets; and he called them.

22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, demoniacs, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan.

**GOLDEN TEXT**—*The people which sat in darkness saw great light.*—Matt. 4:16.

The Galilean Ministry of Jesus has its parallel in the experience of everyone who takes up the spiritual development for which Jesus stands.

This ministry is the second movement of the truth in the consciousness. First is the perception of Truth, which is John the Baptist. The natural man sets himself right, which opens the way for the higher principle, Christ Light.

The natural man must be delivered up that the Spiritual Man may find expression. This does not mean that the natural functions of the organism are to be eliminated, but there is a letting go of the dominant *I am* power that has been in control. A different sort of man comes into expression.

When the light of the Christ Mind comes to man it does not confine its rays to his own consciousness, but those who sit in darkness and negation see it and feel its power.

Some spiritually wise people teach that the inner light should be carefully guarded and given out to those only who will use it aright; also that manifestations of power do not necessarily accompany spiritual illumination.



But Jesus taught and demonstrated that the Light includes Power, Love, Life, and all that the Father has. The Divine Light is the *Logos*, the Word of the Supreme, and has all potentiality in it. Man can appropriate all, or a part, as he chooses. Jesus expressed it in its fullness, and those who follow him cannot expect all the benefits unless they accept the all possibility of the Principle.

Teaching without demonstration makes Truth converts slowly. The world is crammed with religious and philosophical theories, and converts are made by all sorts of intellectual arguments, but where is the prophet who can preach, and demonstrate so convincingly that men drop their occupations and follow him instantly?

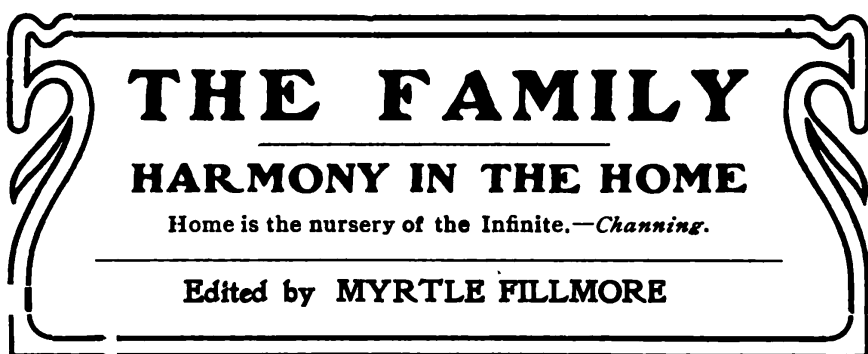
This quick conversion is set forth in all the history of Jesus' work. He walked by the Sea of Galilee and talked and demonstrated, and men who were ignorant and untrained as preachers and healers, immediately dropped their work and followed him. That they did well is attested by their subsequent history. They received enough of that Great Light to make them types of obedience and faith for all men.

The text states definitely and clearly that Jesus went about preaching and healing all manner of disease among the people. In the 24th verse some of the diseases are named, and they include those which doctors call organic and which certain practitioners of Christian healing have put aside as beyond the power of God.

Those who drop their material nets and follow Jesus are finding that the Great Light is still shining, and that it does the same work today that it did on the shores of Galilee.

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"The wise and true  
Crave not the lofty tasks, but turn the small  
To greatness by the great heart doing all for God."  
—*Jean Ingelow.*



## HOME MINISTRY

That a growing interest is being manifest in this department is evinced by the letters of suggestion and inquiry which are coming in. It is joy to realize that there is a panacea for every ill that enters the home circle; and that every home-maker may hold the key that locks her doors against discord and disease. By recognizing Spirit as the source and origin of All, we may deal successfully with our problems and demonstrate harmony in the home

Every home takes on the quality of the prevailing thought held in it; this being true it is up to the mistress of it, whose thought and touch are part and parcel of the home, to look well to the manner of her thinking.

Since thoughts are things, give to your thought that quality of Substance that shall embody the divine idea for which home and its furnishings stands. This is what Mrs Militz calls, "Spiritual housekeeping" and it is our privilege to carry it into all the details of the home ministry, e. g. In the preparation of food, the family meal, the mother is given the blessed opportunity of transmuting it into the very bread of heaven through her loving thought and willing service.

There can be no such a thing as drudgery when the house-work is considered in the light of an opportunity to make manifest some new good to her household.

Why, even washday may be glorified by putting into it the idea of purification so that not only the family

linen comes forth from the tub clean and spotless, but family affairs are made to share this weekly ablution, through the cleansing thoughts that have wrought with the busy hand.

So each day, duty may become a joy for her who carries along with her work the idea of its spiritual significance, by keeping her thought busied with the Substance while her hand deals with the symbol.

Ironing day suggests smoothing out mental worries and creasing cares. Cleaning day and baking day have also their inner significance which will be made clear to her who seeks to carry her spiritual housekeeping along with the work of her hands.

To deal with things divested of the vitalizing ideas back of them, is feeding on husks and productive of the weariness and discontent experienced by those who work solely in the external.

Our minds must have scope and Thought-Substance. Our Soul-Power is starved out through material methods so that a knowledge of the All-Providing Substance of Spirit must be ours before we are liberated from our bondage to material conditions.

Bear in mind this statement, it will help you to realization:

*"The All-providing Substance of Spirit is everywhere present. I mould it with my thoughts and make it tangible with my faith."*

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## AMONG OUR LETTERS

DEAR M—I want to tell you how interested I am in "Harmony in the Home." I think we should all try to make our home the sweetest place on earth and if we do our best in little things all trouble will soon disappear there. I read an article on "How to welcome a guest," which said that the presence of flowers and books in the guest's room and an easy chair, would speak our welcome louder than words. Little things count. I remember, once, of going into a little place for ice cream. A lady

waited on me. She looked up and smiled as she put down the cream and that smile had such a relish in it, I told her she had given me more than the cream. Isn't it the Substance instead of the thing we want, anyway?—*Glendale, Calif.*

' Surely, the symbol without the Substance is like a shell without the meat.

\* \* \* \*

DEAR M—We are much interested in "The Family" Department in UNITY and are using the articles in a little meeting we hold each week, because we think the home is where we ought to apply our Science first. Last week we read the relation of the woman or wife to the home and all expressed a desire to have an article on man's relation to the home.

Am I right in the thought that man stands for Wisdom and woman for Love in the Divine Idea?—A. K.

Yes. It was Love and Wisdom agreeing in the great Creative Mind that said, "Let us make man in our image and after our likeness." And Love and Wisdom were brought forth in the generic man who was both male and female. It was commanded in this Divine Union, "What God hath joined together let no man put asunder" But the separation came through sense, and now we are striving to restore the Divine Union which is symbolized in the harmonious *Union* of husband and wife. But ultimately we will return to the generic state where Love and Wisdom will be reunited in each of us.

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DEAR M— The subject of "Harmony in the Home" I think quite a difficult but interesting thought to consider. A dearth of education both spiritual and ethical I believe to be at the root of so much inharmony in the home life. I think many mothers give too much attention to domestic and social affairs and too little to making home a delight to the growing child. Character building in small things, as well as great, should be made the standard of living. God gives the Mind, man makes the Character, pure thoughts produce pure action. There seems to be so much inharmony between husbands and wives caused by marriages too early in life, and domestic cares weigh too heavily upon the young wife and

mother, then the husband finds enjoyment away from home, and so they drift apart. I know of no greater factor in the home or outside of it than the knowledge of the Truth. Jesus taught us to resist not evil but to overcome it with good, that alone works great transformation. Also seek the kingdom of God (good) for therein is all righteousness (Rightness) contained.—F. J. B.

DEAR M—I desire to be a mother, a real true loving mother, sometime, and I only wait the day when I shall *know* it is time. So if you have any particular helps in that line, I will be glad to know of them. Have you “The Story of Lovie” or “Establishing Ideals” in book form.—W. S. S.

When motherhood is lifted above the traditional “Curse of Eve,” the prospective mother will be freed from the fear and burden-bearing of the race’s ignorance. Mary is the type of true motherhood, she realized God was the Father of her child—as he is of all Life—and in her exultant joy she sang praises and moulded a wonderful mentality for her Christ-Child to manifest through.

When perfect love and trust are established in the mind and soul of the prospective mother the birth chamber is robbed of all its terror.

This little poem is written by the young wife and embraces the ideal she would bring forth in the manifestation and proves her eligibility to motherhood:

## THE STARCHILD

W. S. S.

I sit with ideal hands both folded,  
In the silence and alone,  
And dream of days that shall be,  
Yet in the great unknown.  
When in the gathering shadows  
Comes a Starchild unto me,  
Whispers in my ear a secret,  
Sweetest message that could be.

In my arms I fold the blossom  
Tho, its form I can not see;

For I somehow know the Starchild  
Even now belongs to me.  
And it sings in baby language  
Sweeter than Love's lullaby  
All alone within the twilight  
She is singing now to me.

And I know she is my darling  
When I hear her sweet low voice  
She is always, always near me  
Waiting for my time of choice.  
Waiting till my heart shall call her  
From the silent realms beyond,  
Call her to my waiting being,  
Call her closer in Love's bond.

Tender Father, in Thine own way  
Lead me gently day by day,  
That my little Heavenly Starchild  
Shall behold Thyself in me.

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As the widow's oil increased, not in the vessel but by pouring out; and as the barley bread multiplied, not in the whole loaf, but by breaking and distributing; and as the grain bringeth increase, not when it lieth on a heap in the garner, but by scattering upon the land, so our spiritual graces best improve by scattering them abroad.—*Bishop Sanderson.*

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Everywhere faith, or the capacity of receiving, has a power to claim and command the thing which it needs. You plant a healthy seed into the ground. The soil acknowledges its power: no sooner does it feel the seed than it replies; it unlocks all its treasures of force; the little hungry black kernel is its master. "O seed, great is thy faith," the ground seems to say; "be it unto thee even as thou wilt," and so the miracle of growth begins.—*Phillips Brooks.*

## POINTS OF PERCEPTION

BY UNITY STUDENTS.

Principle is Supreme; it is the eternal Cause out of which and of which come all ideas; and ideas are back of all manifestations. There are no manifestations which do not start in the activities of ideas, and whose *continuance of existence do not depend upon the continuance of those activities*. It is a common mistake to think of the First Cause as being only a starter. It is the very life of the whole thing *continuously* acting, and is only first because it is the *Principle* underlying, over-guarding and working through the entire subject.

Through learning to say in true realization, "I and the Father are one" you will manifest in your body, your acts and your environment that orderly relation of true, positive ideas which make manifest here and now the Kingdom of Heaven.

We must be definite, and not let any dreamy vagueness dim the vision of clear, positive Ideas. The greater the clearness, the greater will be the quickening of our consciousness as children of God, and greater and still greater will grow our power to manifest the Divine Nature.—E. L. K.

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Some will tell you that God does not intend that man shall understand the mysteries of life. Why not? How do these people know that God did not intend us, his children to understand him? It is the inner cry of the earthly parent that he and the child shall understand each other. It makes for happiness in both. How much greater then should be the necessity of understanding our heavenly Father. There are no mysteries between man and God when one understands the spiritual significance of things. If God is Divine Mind and I am an off-spring of God or Divine Mind then I am Mind and capable of comprehension as I grow in understanding

of my Father's business. We have an inherited right to these ideas in Divine mind. The Father Mind gives them to us to use if we will. Now, from the fact that they are in Divine Mind, they are invested with or contain all possibility and are foundation and cause of all manifestation of Good. "All mine are thine."

There is no particular reason why we are not manifesting these things today. We have too long looked upon these ideas as belonging to God only and waiting for him to bring them into manifestation. It is for us to get right into this realm of Divine Ideas. By our thought we can make conscious union with any idea. The Spirit will quicken our consciousness of this and we will bring it forth into visibility, give it expression. The Idea is there inexhaustible. It is always at man's command.

Is it health we want for ourselves and others? Let us make conscious union with the Divine Idea of Life and we shall heal the sick. Is it harmony and peace we want to express? Let us make conscious union in Divine Mind with the Divine Idea of Love and see what our body and face will express. It was from this kingdom of heaven—Divine Mind—and by his understanding of it that Jesus drew for the works which he did. And as far as we can come into consciousness of Divine Mind we will do the things he did. All manifestation is the expression of ideas held in mind.—M. L. A.

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The one Great Spirit is recognized as Supreme by the many nations, and by many, many names, but they all mean to recognize the Creator and worship him. It is a far cry from the brown man prostrate before a hideous idol to the enlightened Christian, but each one has the same reverence for the great Spirit.—E. M.

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To divide the Scriptures so that death is the jumping off place to glory or disgrace is manifestly absurd



and unreasonable, for why should death, an error in the problem he takes to produce the true answer? No logic stands here, no axiom but the axiom of falsehood.

The true answer to a problem is never obtained on the basis of error, or ignorance, or guess.—W. T.

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In a recent sermon I heard expressed a good distinction between intellectual and spiritual understanding. The difference is that between Plato and Paul. The one, seated in his hall of philosophy peering out upon humanity in a mere intellectual curiosity, saw no visions and had no answer to his questionings; the other, prone upon his face, crying, "Lord, what wilt thou have me to do?" heard the voice of God and saw the vision.

—Mrs. G. W. H.

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The term "man" is used in the Scriptures in so many ways that it is confusing to the student. We should learn, as Paul admonished Timothy, to "rightly divide the word of Truth." We can do this by the guidance of the Holy Spirit, the silent monitor within, and it is only in doing this that we can avoid the confusion and error that follows an unintelligent study of the word.

Many passages are interpreted to mean that a man is hopelessly a sinner till death comes, and ushers him into an abode of bliss. A right understanding of the Scriptures assures us that we do not need to await death to enter upon our inheritance, that the "Kingdom of Heaven is within you," here and now, and that death has no power to change the character of a man's life. "The Life is in the Son," and not in death, which we are expressly told is "the wages of sin." To have the Son is to have the consciousness of him as your own real, personal, inner divine self.—Mrs H. S. J.

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There are *wonders between the lines* for the one who seeks the spiritual meaning of what we are told in

the Bible; and the one who does not get back of the letter is like a short-sighted person walking in a magnificent forest, surrounded by God's beauties on all sides, and seeing them not; while the lover of nature, with good eyes, taking the same walk, feels his whole being thrill with adoration and *admiration* for a being whose *Almightiness* has made all he there sees.

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There *is* a way back to spiritual consciousness. It is through knowledge of the Truth of Being, realizing the truth about ourselves, and not being satisfied to stagnate in the belief that we are what we appear to be.

We are not to say, "Such a poor worm as I;" but, rather,

"Child of the Infinite One,  
Born for eternal day,  
Made in the image of God,  
To traverse the heavenly way;  
As a fountain that never fails,  
My spirit and life are free;  
And *all* that belongs to God  
Rightly belongs to me."

Shall we take our birthright at His hands and stand in the "liberty wherewith Christ has made us free?"

It is no undue assumption to look to God in such a spirit. He asks it; he expects it. Our part is to measure up to the Father's expectation.

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When the Will gets so eager to manifest in expression that it loses sight of the Ideal, all thought becomes centered upon the external; and the connection is broken between Spirit and Manifestation, and away goes the harmony which is our right, under Divine Law. It is similar to the trolley-wheel slipping off the wire overhead. The power is going through the wire just the same, but is not being *transmitted*. So with the one who is putting the things of this world first, money-getting, social distinction, political preferment, instead of remembering the wise, loving command, "Seek ye *first* the kingdom of God and his righteousness."—H. S. J.

## LITTLE CONTRIBUTIONS

### — THY PRESENCE

I awake with the morning. The light of a new day floods my room and I know that Thou art here. The pure air of heaven stirs my curtain and the fragrance of out door life is wafted in. Outside the sweet voices of children mingle with the sound of passing feet. Harmony and love come into my room with the warming energy of the rising sun.

Why am I so blessed within and without,—and why have I this gift of life,—of life eternal?

It is because I am *Thy* child, Oh Love Divine. Within me Thou art creating my heaven and my earth. Better and better conditions surround me as I grow able to bring them forth by living close to Thee.

Joyous and free I rise to greet the new day, knowing that I am safe since Thou art in everything. Storms and stress cannot daunt me for Thy guidance is sure. The still small voice of my soul is the compass and chart which will bring me safely to port from the wildest confusion of seeming darkness.

What is true of myself is true for everyone. All are children of the one Father, the omnipresent Life—but some do not know it and it is these that have thy tenderest love. Little children of the King, they are wandering with closed eyes and bleeding hearts in a land of goodness and plenty. Oh, blessed thought!—to know that in the fulness of time everyone shall find the Way and come into his own.

I hear the voice of a prophet of old, one full of understanding. It says, "After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know

the Lord, for all shall know me from the least of them unto the greatest of them."—LOUISE NASH.

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When I saw the Class thought you sent me today, it reminded me so forcibly of a beautiful experience I had when I first read it in *UNITY*. At 9 p. m. I kept thinking "The joy of the Lord is my strength." After a while I said, "It is yours, yours, yours," until my mind seemed to encircle the whole world and I was absolutely oblivious to everything else myself included, when in the midst of a vast circle, or a something like one, there appeared a beautiful vision, in form of a woman, and she said to me, "And yours." I said right out loud, "Yes dear heart." I tried it again with the same result only she smiled, waved her hand, then vanished.—C. S.

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### THE QUIET HOUR

Make your life restful and quiet; then you can receive the Divine Guidance. Question your own soul as to whether or no you have entered this realm of restfulness from which you may bring forth a consciousness, and a more definite understanding of the Wisdom of God.

Voluntarily man gives forth that which he *thinks* he *is*, but the power to express the inner or true self, must be given through peaceful conditions of mind. Deity beams through the soul that has conquered the mystery of the silent hour and by virtue of this inevitable truth, evil appearances such as ill-health, lack in any way, of the All-Good, are seen as rank illusions, and the Universal Harmony is allowed to manifest; Omniscience flows through the soul in waves of Joy and lives become linked in Oneness with the Power of the Universe.

Such awakened souls bravely make the affirmations of wisdom, health and power that attract the toilers and weary ones of earth to rest in the silence of the All-Good with holy and pure desires uppermost in their mind, that

they, too, may reap the peace-offering, the blessing of God that is for each and all.

What man worships and looks up to, *that*, in time, he shall become; and if we prize health, "looking past appearances and judging right judgment," dwelling with a firm peaceful mind on the picture, aye, the *truth of health*, we shall *surely* become *that ideal*.

So it is with our ideals of honesty, of youth,—which is the eternal manifestation of Joy and Love—of *all* the greatness born of the wisdom of the Most High.

In the quiet hour meditate on that which you most desire to be. Let your ideal be *unlimited* in its perfection, and hold steadfastly to the great and beautiful ideal of the *perfect One* that you in the silence of your own soul have created.

"Phenomena follows thought" and such beautiful and perfect ideals *will* out-picture.

God and yourself, and the quiet hour, will unfold to your vision wonderful revelations of the creative power of the mind of man.—M. EVALYN DAVIS.

### THE CAUSE OF THE WHITE PLAGUE'S RAPID INCREASE IS BASED ON PSYCHOLOGICAL REASONING

"Thoughts are things," and as we read in Job, 3rd chapter, 25th verse, we find these words, "For the thing which I greatly feared is come upon me, and that which I was afraid of has come to me."

This same principle or force is in operation today, as it was in Job's time. We, as a people, are hurling with dynamic force the symptoms of the disease known as White Plague at those with whom we come in contact daily.

Take for instance, in home life; a member of the family has a cold, looks pale, and coughs hard. The very first thought is, take him to be examined. The physician uses his skill, his diagnosis is, "better take care," no symptoms yet, but beware of tuberculosis.

The public look at him and say poor fellow, he is not long for this world, he *must* have consumption. Hence, instead of the united effort put forth to save humanity, it is unconsciously the means of drawing the attention of those who are easily influenced, and thereby suggesting to them this dreaded disease.

We are experimenting, and using great energy to overcome and stop its progress, for it is claiming its thousands yearly. We are establishing magnificent and modern-equipped hospitals, and spending millions to discover the germ for the purpose of blotting out the disease, but we never turn to the seat of the trouble, "the thought we hold."

We talk it in our churches, schools, and place placards in railway stations, factories and public buildings, in fact we advertise it so extensively that it is common talk.

Patent medicines publish almanacs, in which they give all the symptoms. Thus the fear which humanity possesses, innocently causes many to hold with tenacity the thought that they will have the disease or that their friends or loved ones are already afflicted. Instead of blotting out the plague, publicity and thought are the means of rapidly increasing it.

By changing the public thought and doing it systematically and continuously daily, a great wave of thought will in time batter down the forces of the White Plague and more lives will be spared to each succeeding generation.—LEWIS H. SHIPMAN.

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## WHAT WE CAN DO FOR THE UNFORTUNATE

The world is full of philanthropy, and every noble soul desires to help those less fortunate than himself. Many organizations are doing all they know how to do to relieve human suffering, and are doing yeoman service in the removal of disease, in the prevention of crime, and the abolition of poverty.

Many New Thought people are members of these organizations, but their work in these bodies, important at it is, is not all the service they can render.

It may have been necessary in the early days of Christian Science and New Thought, for the leaders to instruct their students to treat no cases except those that apply for treatment, for the student whose zeal exceeds his experience may get himself and his patient upon the psychic plane, to the detriment of both. But after one, through long experience in the Silence, learns the Voice of the Infinite speaking to his conscious mind, and has learned to handle the forces around him on the spiritual plane, he can reach out to every unfortunate one with whom he comes in contact, and speak the freeing Word and sometime, somewhere, that soul will hear his voice, and respond.

But the classes to whom the Divine Science people should particularly devote their efforts are the ones upon whom the race thought has pronounced the sentence of incurability. As our special service to humanity, in addition to all that we may be doing through the material channels, let us devote a few moments of our daily Silence to those afflicted with the diseases called incurable and realize for them their oneness with Infinite Life. They are strangers to us; they are in far away colonies and hospitals, or in the loneliness of their homes are waiting for death, and we probably shall never see them; but we can project our loving thought to them, saying, "Dear ones, ye are One with Infinite Life, Life, Life."

Then let us call to those pronounced incurable in insane asylums, "Ye are One with Infinite Mind, and this Christ Mind sets you free!"

And with our thought charged and surcharged with Love, let us reach out to those whose bodies as well as minds are in bondage, the convicts in the prisons, and the unfortunates in the tenderloin, and speak the word of

power unto them, "Ye are the Temple of the Living God!"

Does this seem visionary? Jesus spoke the Word of healing to the sick, and forgiveness to the sinner, "and it was so."

The writer has for several months devoted a portion of her daily Silence to this work, and while she is unable to say how much effect the word of one person may have had in the healing of the sick or the redemption of the criminal, she does know that her effort has brought to her a consciousness of power and joy which cannot be expressed. And when thousands of consecrated Scientists shall join daily in such realization, they shall be able to free the captive, be his disease sin or sickness.

So, while the forces working in the realm of sense are making their heroic fight against disease and crime, let us augment their splendid service by our positive affirmations in the Silence, knowing that "all things are working together for good."—LAURA GREGG.

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Our bodies are spiritual Substance; body, mind and soul are one, and are Spirit. In former years I thought my body was separate substance from my mind and soul. I had been taught that my body was flesh, and my soul Spirit; that there would come a time when my body and soul would have to separate. I read in the Bible, "Flesh and blood cannot inherit the kingdom of God." But with what joy I have studied the Bible Lessons in UNITY by Charles Fillmore; how they opened my mind to the metaphysical meaning of the Bible. No, indeed, flesh and blood, according to sense life, shall not enter the Kingdom of Heaven, but the flesh and blood purified, redeemed by the Christ—the Spirit of God—shall surely enter there; and for the Kingdom of Heaven, we do not have to wait for some future day, nor look in the sky or some imaginary place, but "Behold it is within you."



When we have found God within us, then we shall also have found the Kingdom of Heaven, or Harmony. We are bound to find God and his Kingdom, if we but seek diligently. The promise is "Seek and ye shall find; ask and it shall be given; knock and it shall be opened unto you."

Many people have an idea that only Jesus could redeem his body; that he was the only real of God. But did he not say, "Ye are my brethren," and "greater things than I do, shall ye do?"—MRS. L. C. V. A.

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### WITHIN

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RAYMOND F. MAYER.

Where is the secret dwelling-place  
 Of Deity Most High?  
 Is it in depths of boundless space,  
 Or on the earth's prolific face,  
     Where forms of beauty spring and vie  
     With each to gain supremacy?  
 Is it in realms of sunlit day  
 We find, through brightened skies, the way  
     To the unseen abode  
 Of Him whose potent, loving sway  
 All might is shorn of power to stay?  
     Or is it on the starry road  
     Of night so bounteously endowed,  
     We find this hidden home of God?

Nay: not in any place around,  
     Not in the earth, or sea, or air,  
     Do we behold the chamber where  
 That secret Presence may be found;  
 It is not in the great Without,  
 Though matchless splendor lie about,  
 We search those regions but for naught,  
 If there that dwelling-place be sought:  
 But when our quest we here begin,  
 We'll find the secret place within.

I must tell you a little circumstance that happened the other day. Had I not had UNITY's teachings, I could not have preached my little sermon of life. A youngster came to the door with an appeal for money to supply the Thanksgiving dinner of turkey to the poor. I took into consideration that he was a good subject, as he was poor in thought, and after I gave him a quarter with which to help to buy *vegetables*, I opened up on him. He was a very well satisfied, self-sufficient youngster until I got through with pouring words of burning Truth into him. As he stood leaning against the door jamb looking limp, and open mouthed, and bewildered, I thought of the young man that Paul preached to, and thought that if perchance he fell dead, I would at least try to restore him to the life I was preaching about. He had made the remark in the course of the conversation, that "The Volunteers of America," unlike the volunteers of the "Salvation Army" could attend any church or cult they individually desired, so when I was through with him I warmly advised him to go to The Home of Truth here and study and investigate *The Truth* and read UNITY. He said that hell was taught in the Bible, and that God was in Heaven, in the sky, and that Christ would come sometime to this world, and that he believed in the second coming, didn't I? I told him yes, but not as he did and that as we are spiritual, we must worship God in Spirit as Christ taught, and when we had become sufficiently spiritualized to recognize the Christ within us, we would realize his coming. "Yes, but he will come in the clouds," he said. "Yes, amid the clouds of our mental atmosphere," I responded. "Didn't he say that we must acknowledge him in Spirit, and worship God in Spirit?" From this we drifted into the *false* idea of death, because he said that God would come in "judgment of the quick and the dead." I asked him who he supposed were the dead to be judged, and he an-

swered with all the astuteness (?) of orthodoxy, "Why those who had died and gone to hell." I asked him who he supposed Christ meant, when he said, "Let the dead bury the dead." That was a poser. Then I asked him what he supposed Christ meant when he said, that he was about his Father's business, when he *raised* the dead, cast out (d)evils, and cleansed the leper, and bid all those who followed him keep his words? I also asked him what he supposed Christ meant, when he said, that "If you *keep* my words you shall never see death," and what the at-one-ment meant, and "the Father and I are one?" Poor youngster, he had never heard of *Practical Christianity*, nor of Unity, or Unity Center, although he knew of Kansas City, Mo. I advised him to make a pilgrimage to that place and hunt you dear people up. I told him that it would pay him golden dividends to do so. When he dragged himself down the steps he looked like a pricked bubble, and I felt I had preached the Gospel to one living creature at least. It was the second time that he had come to me for charity (lack), and I felt moved to preach to him and to tell him, as I tell myself fifty times a day, "There is no lack anywhere; we are abundantly supplied with the Omnipresent God and a sufficiency of *all* things."

What the world owes Mr. Fillmore for disclosing the Truth through his Tracts and UNITY cannot be estimated and for making Unity Center the strongest center in the world. His bold courage is most infectious and encouraging to all those who are learning what he has learned.—Mrs. C. A. F.

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"You bestow

And think you are receiving; like a rose

That marvels at the fragrance of the breeze."

—Marion Douglas.

---

I am part of all I have met.—*Tennyson*.



"Be still and know that I am God."

#### INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or *UNITY* and "Christian Healing," by Charles Fillmore, \$1.45; or *UNITY* and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,  
Unity Building, 913 Tracy Ave.,  
KANSAS CITY, MISSOURI.

## CLASS THOUGHT

DECEMBER 20, 1909 TO JANUARY 20, 1910  
HELD DAILY AT 9 P. M.

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*I am not bound in personal consciousness.  
I am free with the freedom of Spirit.*

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## PROSPERITY THOUGHT

DECEMBER 20, 1909 TO JANUARY 20, 1910  
HELD DAILY AT 12 M.

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*God shall supply every need of yours according to his riches in glory in Christ Jesus.*

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## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity**

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*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*

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Stop revolving matters, and trust Love to bring all your good to pass. It is the inevitable result of mind-action that as long as we keep turning a matter over, no settlement comes. Our unrest excludes the peace that passeth understanding. If your physical father and mother had the power to restore you to your good, you would not urge and urge the matter with either of them; you would turn it all over and be at peace. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good gifts unto them that ask him?" Ask him to take care of you.

You have health by exercising health. Hold to your moments of harmony; do not let your consciousness of health depart. You can hold health as you would take a flower in your hand; you can remember the sunshine. Practice doing so, and soon the presence of health will be established in you. What you do for yourself, do also for others. "Whosoever sins ye remit, they are remitted."

\* \* \* \*

Everything has its spiritual correspondence, an Idea, and that Idea is the source. We come in contact with ideas through our minds, consequently the changes that come to things, have their origin in mind. Your finances should be put under the Divine Mind. Then you will in some way be shown the shortcoming. Through the affirmation of Divine Intelligence, you will bring forth more Wisdom and be shown what your business needs to make it more successful.

\* \* \* \*

If you wish to help your mother, do not speak of her as being poor and sick. These things are not true of her in the character in which she stands before God; they are not true of her as God created her. They are the shadows of the sense delusions that have separated her from God. They are the things you wish to lift her out of, and in order to help her manifest her perfect nature, you must first think of her as that perfection you would see come into the visible. We give account for all our words. We meet all our words, either as blessings or as hard experiences. Make your language to conform to the idea you desire brought forth in your friends, your affairs and your own body and characteristics. This is the way to harmony.

\* \* \* \*

I am writing to thank you for treating my sister. I am sorry to say she is now in a low state, beyond all

hope of recovery and patiently waiting to be released from suffering. It is evidently not the Divine will that she should linger here. By the time this letter reaches you I hope she will be free. No one could be more ready or deserve heaven more.

Your sister needs from you that strong faith which does not give up because of appearances. If you hold her in the thought that she is beyond all hope of recovery, you turn against her the power of your thought. You should speak words of Truth until you quicken your consciousness to a steady sustaining faith that will lift her up out of negative conditions, and establish her in wholeness.

You should not judge of the Divine will by appearances. His will is life, health, strength. It is not the will of God that men should go through the separation of Spirit, soul and body. He has provided a remedy which we may have freely if we will only exercise the simple faith which takes salvation as freely as it is offered. Doubting that health is the Father's good will for his children does not glorify him.

Heaven or conscious harmony is here in our midst. Those who deserve it are those who believe in it, and enter gladly into the kingdom here and now. "The kingdom of heaven is within you."

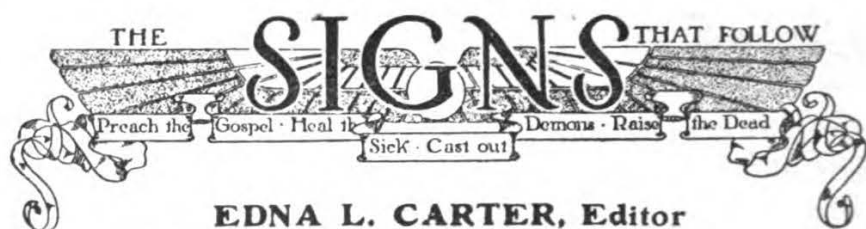
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Write thy wrongs in ashes. Draw the curtain of night upon injuries, shut them up in the tower of oblivion and let them be as though they had not been. I have known a man nurse the tiny cockatrice egg of unforgiveness till it has burst into the fiery serpent of crime.—*Farrar*.

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For those who think of him, God still is thinking,  
Some comfort even to some duty linking.

—*Richard Wilton*.




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*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.*

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## ABOUT THE CLASS THOUGHT

The "old man" and the "new man" of the New Testament are two states of consciousness. The "old man" is the personal consciousness; the "new man" is the Christ consciousness. The whole of the Scripture is concerned with the transformation of man from the personal to the universal; from the self to Christ. Bible teaching is summed up in these statements from Colossians: "Put off the old man with his deeds" and "Put on the new man which is renewed in knowledge after the image of him that created him."

Having this understanding we can readily see that the denial and affirmation, "I am not bound in personal consciousness; I am free with the freedom of Spirit" are mighty statements. They complete the denial of self. "Let him deny himself and follow me."

The "natural man," so-called, is man wholly identified with the limited, personal self. By the quickening of the Spirit changes begin to take place in consciousness, and the man discerns himself to be the Son of God. One to whom this awakening comes, can by his Word, free himself from the "old" and lay hold of the "new" and thus save himself many of the pains of the crucifixion;



for, if the personality is not given up willingly, its crucifixion or crossing out produces suffering.

An analysis of the "old man" and his deeds might be made, but this would fix attention on the negative side, and no progress can be made when the mind is occupied with error. True denial is to dismiss from the mind every negative thought just as soon as its true character is recognized; it is not so much the holding of statements as it is a letting go in mind of that which is undesirable. We do not readily forget what we try to forget. The very effort we make to put out of mind certain things fixes them the more firmly in memory. Therefore, when a certain trait of the "old man" is revealed in us, the wise way to deal with it is to bring to bear upon it the understanding that it has no place nor part in the Son of God consciousness, and therefore none in us for we are Sons of God. This is the meaning of "I am not bound in personal consciousness. I am free with the freedom of the Spirit."

The emphasis should be upon the second statement as it is the affirmation. After the denial or dismissal from consciousness of an error, the mind is ready to lay hold of the positive affirmation, and be raised to the realization of the Truth it declares.—E. L. C.

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In the last number of UNITY, mention was made in this department of the need of studying foods from the spiritual standpoint. The suggestion was given that as all things are made by the Word of God, the Word must be in all things, and that this was the key to the text, "Man shall not live by bread alone, but by every word proceeding out of the mouth of God."

While the November UNITY was being mailed, an article along the line of this suggestion was received from a distant city. It will be found on page 404 of this issue.

The arrival of this article at this time shows how, in the One Mind, all things work together toward a definite end. Those whose minds are open to the Universal, receive from it, and there is order and harmony in the outworking of that which is received.

A thought from the One Mind was here expressed and immediately a further expression of the same thought came from what we would call a distance. But there is no distance, no separation. There is only Omnipresence.


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A new chorus for the song "Beulah Land" was made in a few minutes one evening recently, during the 5 o'clock meeting in the Silent Unity room. We have sung it often since with much satisfaction and profit. If you would like to join in the chorus, here it is:

O Beulah land, sweet Beulah land,  
As on thy highest mount I stand,  
I look within, and there I see  
Abundance is prepared for me;  
I view the Shining Substance o'er,  
My full supply forevermore.

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At the Worlds Fair in Chicago, when the Congress of Religions was held, I was very hungry for the Truth, and went from one meeting to another. Sometimes I had my pocket-book along, sometimes I did not. At the end of one lecture, a man who had a goodly amount of common sense arose on the platform and said, "Friends! when I look into your faces, I know that there is not one among you who would go into a restaurant and partake of a good square meal without gladly giving value for value received. Tonight we have been served with spiritual food. I trust you will all be as just to the speaker as you would to the restaurant-keeper. The lord loveth a cheerful giver." I learned my lesson then and there. I never go to a lecture or a class without taking my pocketbook along as conscientiously as I would on going to a restaurant.—MARIE JESENIUS PETERSEN.

 am not bound  
in personal con-  
sciousness.  I am free with the  
freedom of Spirit.



### **I Am the Lord that Healeth Thee**

The teaching of the Spirit of Truth through Moses was very definite concerning the true Source of health. That it is the Lord who heals is taught all the way through the Bible, and is especially emphasized in the ministry of Jesus Christ. Those whose ears are open to the Spirit, hear his voice within, saying, "I am the Lord that healeth thee." The following have heard:

I write to tell you about my brother whom you have been treating for what we feared might be a cancer on his face. About two weeks ago he came home to spend a week. He was feeling badly and the spot on his face had grown larger and more angry looking. I confess that for the first time I felt sick with dread for the outcome, and then I stoutly affirmed, "The Lord is the strength of my life of whom shall I be afraid." And the very last day of his visit the growth actually fell right off his face. Two days ago he came home again, and the red had disappeared from the skin, and it is perfectly smooth. We are so rejoiced and so grateful to Unity, individually and collectively, and to the wonderful Divine Power working through the Society.—C. M. B.

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I am very glad I ever became acquainted with Unity. I can not begin to tell you how much good you have done me and mine. I thank God from the depths of my heart. I want to thank you, and I bless your good work. When I asked for your treatments last June, I was hardly able to do anything, had not been so I could do my work for ten or twelve years. In August and September I helped do our washing, scouring and ironing, and had a lot of company. I wrote you about my neck and leg, they are all right now.—Mrs. L. S.

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I haven't words to express my gratitude and happiness to God and you for my granddaughter's improvement; it is wonderful. She could feel and hear her back coming in place. It is almost straight, and we know she will be well again. I just feel like I was walking on air, I am so happy. Please continue your treatment.—M. P.

---

I am much better. Am cured of constipation and insomnia, from which I suffered for years. I thank you for all you have done for me. God bless you in your good work.—D. E. R.

Last March my health began to fail and I slowly went down in weight and health. I doctored with a doctor, but he said there was no hope for me, I could not live. A kind and loving lady wrote us and told about Silent Unity, and my father wrote to you. When I received your first letter I was cured of my disease, and today I am feeling better and stronger than I have for years. I am sure I can not tell you how thankful I am that I heard of this Society.—K. O.

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I surely never before have had such a wonderful manifestation of the power of the Word as now. Ten days ago I wrote you in desperation, for I seemed on the verge of paralysis. Almost immediately I began to experience a change in my condition; it took the form of a violent attack of sciatica, and I scarcely slept at all until about daylight when I dropped off to sleep. At eight o'clock I awoke entirely free from pain, and, though I had not expected to rise that day, I got up and did a very hard days work, and have continued to do so every day since. I am so happy and thankful to you; words can not express it, and with a glad heart do I send you my offering. I would that it was more, but love and joy shall increase it. God bless you and your work.—M. J. T.

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My husband said to me a few days ago, "I forgot to tell you that I am hearing just as well with what I called my poor ear as I do with the good one." And he says he had been for the last three weeks just as well as ever. I praise the Lord through your efforts for this.—S. C. B.

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Enclosed find offering; wish I could send much more. My wife asked you some time ago to help me for stomach trouble, and the Father has blessed me with entire freedom. Bless His Holy Name, and many thanks to you for your faithfulness.—C. H. B.

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I do not think there will be any need of continuing the treatment longer. Baby is not troubled any more with the rupture.—Mrs. H. S.

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Thank you for all the help you have given me. Am entirely cured of constipation. The Unity Center has been such a blessing to me in every way.—B. W.

---

Well, the deed is done, and I am on the road to complete recovery. (You do not like gruesome particulars, so I shall

not inflict even the name of my supposed disease upon you). But it is gone, and went in a night, to the surprise of the doctors. I told them some folks had been praying for me, and that was the way the Lord does things. I had not taken medicine from Thursday to Sunday. It happened a week ago.—L. P. G.

---

My heart is full of gratitude for what Unity through the Great Healer has done for me. My health had been miserable for four years. I had been under one surgical operation and was much worse off afterward. Then the doctor told me I must undergo another operation which I was dreading, when your teaching was presented to me. I was reluctant to take it up for I had little faith in anything, since I had taken so much medicine without benefit. Now, for ten months I have taken no medicine, and I verily believe I am entirely relieved. May I ever praise his name for the consciousness of this healing power. It seems I have said so little for this wonderful help I have received. May this testimony help some one that is needy.—A. C. F.

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My daughter, Mrs. M. whom you have been treating for strength and flesh has gained 12 lbs. in weight and I have not seen her looking so well for years; you also treated her for appendicitis.—S. M. C.

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Enclosed find offering with thanks for what you are doing for me, or helping me to do. My hair is improving, thank God. It is getting thicker and much better color. I allow no idea of lack of coloring matter to stay in my mind. I know there is a perfect supply for that in the Great Source, as well as for everything else. Unity is a great comfort to me.—E. P.

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I must thank you for treating my father so successfully. You may please discontinue; he is perfectly well. With great gratitude I thank you. Many blessings are sure to go your way.—Miss C. G.

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Please accept enclosed love-offering. You helped me wonderfully with my health. I am actually getting fat, and am healthier than I have been for five years.—C. J. J.

---

Just a month ago I asked you for help for my husband. He is doing fine. I can see each day and week the working of the Spirit within him. How I thank God and you for what is being done for me. My heart overflows with thanksgiving and

praise to the God within me for having led me to you, for through you I am led onward and upward. My uncle is also gaining beautifully under your treatment. When I first wrote you, he was hardly able to walk. His nervous condition was such that he could not ride in his automobile, and even feared a ride in a carriage. He now can help in his apple business, and even has assisted in loading cars, when help was scarce. Words can not express my thankfulness.—Mrs. J. S. P.

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Words fail me to express to you my gratitude for what you through our loving Father have done for me. The jerking of my eye and the pain in my arm has entirely left me I am happy to say. I could not do without UNITY magazine, it gives me so much pleasure. Enclosed find offering.—Mrs. R. B.

---

My son is feeling fine; he has had no more bad spells since you have been treating him. His cheeks have a red tinge now, his step is firm, his appetite is good and he is cheerful and happy. His stomach and heart have not troubled him since you began treating a month ago. Best of all he is coming into the faith. He reads your letters and UNITY, and holds the thought you sent for him. I bless you every day many times. I see many things coming my way, that the Father in Heaven is sending me, and then won't I help you and the good work, God's work, along!—Mrs. L. C. V. A.

---

I wrote you some time ago asking treatment for my sister's hearing and health, also business prosperity, and am happy to say sister's hearing is improved very much, for which I am truly thankful. Business has been better.—J. D. E.

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Since I began reading UNITY, I have been helped wonderfully. Fear is fast leaving me. I had been burdened with fear, anxiety and worry, and more or less melancholy, but my life is changed and I bless the friend who sent me UNITY.—H. E. V.

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I am better and getting better every day. I sleep all night, eat three times a day, do not tremble or shake. I am very quiet; in fact I am feeling fine. With love.—Mrs. B. H.

---

I want to thank you for what Unity has done for me. My hair has stopped falling out and I am better every way. Would not be without UNITY magazine for anything.—E. O.



F's eyes have ceased to trouble her. She put away her glasses soon after you began to treat her, and wonders why we did not think of sending to you instead of having glasses fitted. My health is improved steadily, and all our affairs are taking a more encouraging aspect. I enclose offering.—A. B.

---

I enclose a small free-will offering this morning, and am glad to tell you that all things are working together for our good. My hearing is improving very rapidly now, and my eye that was accused of being partly blind is also improving at a rapid rate. The power of the Spirit is constantly active in my body and affairs, and righteous judgment and new understanding are with me each day.—K. G.

---

I asked your help at first for two reasons, one for an aching back, and the other for assistance in procuring kitchen help. I wish to tell you thankfully, that I have received both of these blessings. I think I wrote you that help was coming from all directions, but I have not told you of my freedom from the back ache. It has not troubled me now for over two months. During that time I have taken care of my dear son through a severe illness, and assisted also with the house work. All the friends to whom I have told of my freedom from this weakness confess their astonishment.—M. A. H.

---

I am so grateful and thankful for the help you have given me. The bowel trouble is rapidly disappearing, and I understand more and more fully the "Truth that makes us free." My heart sings continually a song of praise and thanksgiving to God for his goodness. When the old thoughts clamor for admittance, I resolutely shut the door of my mind against them, and it is wonderful how quickly they disappear.—Mrs. E. L.

---

Two weeks ago I wrote asking treatment for my daughter. The results are remarkable. She is better than she has been in months. Two days after I wrote you the night sweats ceased. She is stronger, and her appetite is increasing. We are all rejoicing, and send all thankful thoughts to you for what you are doing for us.—M. M.

---

My health is greatly improved. How often I have thanked God and you for the help you have brought in that trying hour.—S. M. H.

Am so glad to report that I am free. I am truly grateful to God for the loving, overshadowing protection and deliverance, and to you dear friends for all your goodness, encouraging words and love.—M. A. B.

---

I thank you for your swift answer to my appeal. I felt the benefit almost immediately. Please continue to help me. I feel that this is to be the greatest I can know, and will teach me also to help myself. I enclose love-offering with gratitude.—A. V. N. H.

---

I must tell you how much better I am. The cough has gone. I am very thankful. I sent you a telegram asking you to treat my sister for typhoid fever. The next day she took a turn for the better, and her temperature was normal.—L. C. N.

---

I had seven and a half hours of such restful sleep last night. The neuralgia is entirely gone from my side.—A. A. K.

---

Very soon after you would have received the letter asking you to treat my son, he began to improve; the soreness and pain in his chest grew less, and he slept very well. The next night he could lie down in bed, and slept all night. The next day went to his office as usual.—R. A. D.

---

This is my second report and I rejoice to tell you the glorious work of regeneration is going steadily forward. I am realizing my Oneness with All-Good more, and I am like Paul "determined to forget the things that are behind and press forward to win the praise of the perfect life in Christ."—Mrs. T. I.

---

God has blessed me with perfect health. My affairs are in a better condition, and there is improvement every day. I am daily affirming that God does not give me a spirit of fear, but of love, and power, and a sound mind, and the old man-fearing spirit has left me. I would not, for all the material wealth of the world, go back to the darkness of fear and superstition, in which I was living. Thank God for the joy of freedom.—C. E. W.

---

I am so thankful for the teaching that is leading me into the way of all Truth, and very thankful for the restoring of my health. I can now walk without the use of my crutch.—M. E. I.

### **Whatsoever He Doeth Shall Prosper**

The prophet Elisha increased the widow's cruse of oil through understanding the Spiritual law of the Unlimited Resource. We are increasing the substance of many by revealing to them this wonderful law and holding them in the Infinite Bounty. The following illustrate the working of this Law:

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Received yours with prosperity dollar while away. Your treatments certainly bear fruit. One of the financial problems I had before me vanished in thin air when I left home to look after it. It looked very dark, but when I met it face to face there was nothing but good cheer and good words. The hearing is also much better, my wife says wonderfully better. As to the eczema, I absolutely forgot there was anything like it, in fact so far as I can see without much thought about it, it is gone, vanished same as the financial problem.—A. M. M.

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Since you began treating me for success my business has enlarged so I feel a need of greater power and strength to take care of the increase. Thanking you for your interest and help and wishing every good to you, I enclose thank-offering.—W. W.

---

Enclosed find small thank-offering; it will serve as a reminder of my gratitude and sense of obligation. I feel I owe you much more. With the coming of these two positions for Mr. C. and myself our income jumped till about four times its former size. Was not that an answer to the "righteous prosperity" thought you had been holding for us? I am happy to report us all in excellent health.—H. B. C.

---

I have so much that is encouraging to tell you that I am going to do so at once, for the good news cannot be sent too soon. My husband is at work again, and getting better every day. He says that things are made easier for him now, and best of all he did not have to lose anything by having to stay at home the week.—Mrs. A. H.

---

Again has your faith been rewarded. On last Saturday an excellent offer was made to my nephew, and a letter from his mother says that he is happy in the good that has come to him.—Mrs. H. S.

Since writing to you for treatment for my son, am happy and thankful to say that he has a position and is well pleased with it.—F. A.

---

We have all been much benefited by the prosperity thought. My mother has moved and is doing much better. My sister has steady employment, and receives a raise in salary. You will never know how thankful I am for what you have done for me and mine. God bless you and your noble work.—O. W. K.

---

Since I last wrote you, things have changed greatly for me. A position has presented itself which is agreeable beyond anything I had hoped for, and other avenues have opened as by magic, which had been closed for many years. They have come through the thought, "My own will come to me." I have learned much in these five weeks in which I have been working under your directions, and in which you have been working for and with me, and I owe you more than I can ever put into words, more than money can ever recompense you for.—A. V.

---

Two weeks ago I wrote you almost in despair to help me along the lines of prosperity, and let me tell you what happened. I secured a position at once; and the work I am doing is what I have been desiring so much. Besides that, I was offered a position in a Business College teaching night, which I have accepted also, as I felt it was sent me in answer to my call for help.—L. F.

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It is with boundless gratitude to God and Unity, that I can write to say that at last the seeming dead-lock in my finances is broken. The mail brought me a check to relieve my needs and a request for my service in C. I am doing the work of two women in one day, getting ready to leave. When I first wrote you to help me, I could not walk across the room without gasping for breath. I was so hard of hearing that it seemed impossible to make out what people were saying to me, and my eyes were very poor. Now after living out three score years and ten (in a few days), I am fairly *running* to get all finished and in good order before leaving. I hear, and see and am perfectly well.—H. A.

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Please continue treatments for health, harmony and prosperity another month. I can see much benefit already. We have been able to meet all payments so far.—M. M. S.

I have sold all the stock, as I desired, and asked you to treat me for the sale. I am so pleased, for when we make business the Father's business, then it seems that we are no longer struggling for bread and raiment, but are only doing that which causes us to grow in Spirit and Truth.—F. M. B.

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I wrote you some time ago in regard to a position, but before the letter had an opportunity to reach you, I received one.—D. B.

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I want to thank you for the prosperity treatment you have been giving my husband. His business picked up the day I wrote the letter to you, and is doing better each day. Heartfelt thanks to you. Enclosed find love-offering.—M. H.

---

I wrote you about a month ago to help me, and I thank you so much for the aid you gave me. Our affairs straightened out much better than I thought possible, and I know it was through the thought you sent us. I enclose a small offering. Thanking you again over and over for your help.—M. G. S.

---

Just after writing you for prosperity treatments for my husband, we received money that enabled us to pay off some small debts that we owed. He now has a better position assured him. God is blessing us. I am happier than even before. Truth is clearer to me every day.—Mrs. L. C.

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This to tell you that everything is going well with us. Mr. M's work (surveying) keeps up in a wonderful way, and he is well and happy. I've had no return of the trouble you helped me out of last summer and am well and able to do more than ever before. God bless Unity. It is a marvelous power in the world for good and it is increasing every moment. Hardly a week goes by without my having an opportunity to tell someone about you and your wonderful work.—M. M.

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I write to tell you, that through you my husband has obtained a temporary position, and the promise of a permanent one soon. I feel so grateful to you. Please continue prosperity treatment until his position becomes permanent. Will send a thank-offering later.—Mrs. W. P. W.

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Thank you very much for the help you have given me. I was able to pay off a mortgage we had on a ranch.—M. P.

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We are getting along fine. The Prosperity treatment has helped us so much. Husband has a good job and has the promise of a raise. Everything is working out all right for us. I am so thankful to God and to you.—Mrs. D. F.

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Everything turned out all right so far. I am cooking for five hired men, corn pickers. Every one told me help was hard to get, and that I could not get my corn picked; but I sent out the word in His Name for help, and three men came in one morning, so I have all the help I want. I have 150 acres to pick, and this is my first experience in handling a farm.—Mrs. W. D. D.

### **According to Thy Faith**

The unlimited power of the Spirit is in daily evidence in our work. God does all things for us if we go about the expression of his law in the right way. All men are free, and we do not interfere with their freedom, but when they make the lives of loved ones miserable by their sins, there is a law of faith that the Lord uses to bring about reform. When we are appealed to by such a friend we join in sending forth the freeing Word. These report help, and there are many more whose expressions of gratitude do not appear:

Enclosed find love-offering for all the blessings received. My husband has not drank any since you began treating him, and I am very thankful.—Mrs. J. H. G.

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I wrote to you for treatment for my son for gambling. Within two weeks I heard from his wife that he had given up cards. I thought I would not report till I heard again. Last week I received a letter with the good news that he is entirely reformed. Both his wife and I convey to you our gratitude and thankfulness for what you have done for us. Enclosed find offering. I do not think you need continue the treatment. I believe the cure is permanent.—Mrs. P. W. C.

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After weeks of struggle the desire for liquor and tobacco has passed and I am free. I am enjoying a great degree of spiritual uplifting, the "joy of thy salvation" restored. Kindly continue treatment for prosperity. I have a lively faith in the power and bounty of God, and am sure that he will provide fully for my needs.—E. G. C.

I am so happy to tell you my son came home over a month ago, and is not using liquor in any way. He stays home Sundays and evenings, something he has not done for a long time. I am truly thankful, so thankful.—C. I.

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Some ten days ago I telegraphed you for special treatments for my husband, and wish to report the happy result. As soon as you had had time to act upon my request, he came to himself, and all has been well ever since. I cannot express my joy, and I shall never cease to give thanks to God for Silent Unity.—L. M. F.

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### **If any Man be in Christ He is a New Creature**

I asked help for my son who was out of harmony and made life very unpleasant for me. Now I write to tell you, through your faithful treatment and prayers, he has come to himself. I praise God and Unity for his recovery from the depth he had fallen. May God bless you for the good you are doing.—Mrs. F. P.

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I am happy to inform you that the way grows brighter, and worry and fear are seldom felt. I am now beginning to understand what is meant that we are not to "labor." I used to get so tired and discouraged, and all worn out, but since I am awakened and quickened by the Spirit, I go about my duties singing and happy from morning to night. I hardly realize that I accomplish so much. I keep boarders, and am alone to do all the work, but new and better ways, easier ways of doing everything, are constantly coming to me, and I often say silently, "It is not I but the Father within me, he doeth the work." Do you wonder that I am happy, and am growing young again? God bless you and your work.—Mrs. K. K.

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Yesterday I received my second letter from you since I became a member of Silent Unity, and it seems that I can not wait to tell you the good that has already come to me. Such a strong realization came with your letter yesterday that I cried aloud, "Glory to God it is finished." When faithfully holding the silence with you for one month will so awaken one from the horrible nightmare of sorrow, loss, and lack which overshadowed me when I first wrote you, surely there is no limit to what *may* be done. Such a light was about me when I opened your letter yesterday that it almost blinded me. The Father, he doeth the works.—M. B. W.

My report is such a happy, thankful one that I am glad to send it. I am experiencing a great light-heartedness, and freedom and trust, that I never knew before. In the past, though I tried to understand, I could form no definite idea of "the Christ," "the Father." "Christ is formed in me," meant nothing to me at first, but now I am beginning to understand. My heart is overflowing with gratitude for the wonderful things that God through you has done for me.—M. R.

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I am working harder and better than ever before. Now if anything goes wrong I say, "Into thy hands, Oh Spirit, I place this; take it and make it right," and it is the open sesame. Every one marvels at me, my strength, health, happiness, and I owe it to God through you. I am more than thankful to you. Please God, may I help to spread the good news.—J. P. A.

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I can wait no longer to tell you of the wonderful blessings that have come to my life; the shining light of love that dispels all feelings of doubt and fear is with me. You certainly have been a great help to me in every way. You have made plain to me that God is my strength and supply. I thank you for your letters so full of encouragement. Find offering enclosed which seems small compared with the invaluable help and love I have received, but my prayers and blessings go with it.—E. L.

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We have received the first report of B's school work and are delighted with it. He is marked "excellent" in six branches, and "good" in five. This is wonderfully in advance of any report of last year, and I am deeply grateful for your work for him, which has given this beautiful result. Please accept enclosed offering.—C. W. T.

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I write to report the result of the treatments you have been giving us during this month. I wish I could tell you fully of the wonderful help we have received from you, but the spiritual benefits are too deep and too sacred to be expressed in words. But I am sure you will understand. You may be sure that I rejoice and praise God for the following results: Harmony has been restored to our home; the father has become reconciled to the son's return to our home, and given him a happy welcome; great difficulties were overcome in providing the means for the son's return from the East, and the blessings of Peace and Joy and Contentment have been added to this household from day to day. I know that words are weak and



inadequate for the expression of the gratitude I feel for your help. I intend to see that the Society of Silent Unity is well repaid for all the help I have received. I believe that the "prosperity that is grounded in righteousness" will come to me, and enable me to make the generous free-will offering which I wish to make.—Mrs. D. H. B.

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Please accept my offering for this month's treatment. I have received so much benefit from it and wish it continued. I feel that what I am sending does not begin to pay for all the blessings that I get from Unity and its work. I shall tell all those that I think are spiritual enough to appreciate UNITY and what it means. I am not only getting better physically, but am growing more spiritual and this is the end that I desire most.—Mrs. D. E.

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For the past two months I have been receiving treatment from you, and it gives me great pleasure to state that I am much better in every way. Through your beautiful teachings I am beginning to see my way out of bondage. Please discontinue the treatments, as I want to finish the work myself, which you have so graciously begun. God bless you and your work.—E. M. B.

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### **"While they are yet Speaking"**

As a rule help is realized the moment the letter is mailed or the telegram sent. Our healing center here is like a great wireless station constantly sending forth radiations of Spirit, and whoever asks in faith makes instant connection through us with the Force Invisible, and it does the work, even before our conscious minds are aware of the call.

This day of understanding of the Divine Law was foretold by Isaiah, 65:24, "And it shall come to pass that before they call, I will answer; and while they are yet speaking I will hear."

I want to thank you for the help you have just given me. I wrote to you two days ago asking for immediate help, and an hour after my letter left the house, I suddenly realized that my pain had left me entirely, and I slept all through the night without waking once. There has been no return of the trouble.—M. W. C.

Yesterday I asked your healing help. "Before they call I will answer." Wife seems much better this morning. It may be best to discontinue treatment.—W. T.

I felt the difficulties for which I wrote you were overcome even before I received your letter, and I wish to thank you for your thought for me.—L. A. J.

You treated my little girl years ago for tuberculosis, and for work in school. She received almost instantaneous cure. Her success in school is a marvel to me, surpassed only by the good health she has enjoyed since.—Z. J. M.

The little child I requested treatment for, has entirely recovered. The doctors claimed he had pneumonia, and he recovered so quickly, within 24 hours after mailing request for treatment that both parents and doctors were puzzled.—N. R.

### **"Be Still and Know"**

May I take your time to tell an "experience" after considering your suggestion that "prayer should be directed within?"

I retired, with this thought in mind, and awoke in the night; and, as I lay there, directed within, the thought, "Be still, and know that I am God."

It seemed as if the question was asked of me, subconsciously, "Do you know what that means?"

I said, "Yes, it means to realize the God in me, and find His strength sufficient."

The Presence seemed to say, "Right, but state it more fully."

I then felt as if before an audience, but could not see anybody, and said, aloud:

"Through Christ which strengtheneth me, I can do all things. In that strength, I claim my birthright as a child of God, and live with the REAL of me in control, vibrating to every atom of my being the strength and perfectness inherent in this wonderful nature; radiating forth the dominion and power with which I am endowed; thus honoring my God by taking the place He has in mind for me."

And then, all through me, from head to toes, went thrill after thrill, as if from a moderately charged galvanic battery.

All this was when I was awake, not a dream. I do not suppose it is worth anything to anybody else, but should it be, you can use it as you wish.—H. S. J.

## QUESTIONS AND ANSWERS

a If we are the sons of God in precisely the same way that Jesus was, why is Jesus called "The Only Begotten of The Father?"

b What is your view of the New Testament teachings of The Immaculate Conception? In other words, was Jesus of Divine origin? If so, how?

c What is your view of baptism? Why should we be baptised, if at all?

d If Jesus was crucified and died as a man, did he actually rise from the dead? If so, why was he thus raised?

e After we have put off this body, what?

G. F. A.

a Man exists in Divine Mind as an idea. That idea is *A Perfect Man*. This is the only idea of man in the God Mind. Jesus merged his personality into that perfect God Idea until he was it. We are to follow in this demonstration. When we have attained the same conscious Unity with the Principle that he did, we will be the Sons of God in precisely the same way that he was and is. We are in Spirit the Sons of God now, as Jesus is, that is we have the inner consciousness of our divinity, but the demonstration is yet incomplete.

b The teaching of the New Testament is that Jesus was a perfected man before this earth was formed; that through him it was brought into manifestation, and that he is responsible for it to the Father. He nurtured this planet and its people as a loving mother her offspring. When men turned their thoughts away from him they lost conscious connection with the One Source of life and intelligence, and gradually sank into ignorance and disease, and were finally overtaken by death. To save the human family from total extinction of individual consciousness, Jesus, the Planetary God, incarnated as a common man. Joseph and Mary were used as the physical avenues for this appearance among men of the Lord. Yet there was a difference in the conception of Jesus, if the Scripture is to be followed. Mary

was Jesus' mother but the Most High was his Father. Mystics claim that Joseph was used as a battery through which the higher principle found expression. As we understand more about the reality of the so called invisible forces we will see the reasonableness of the claim of immaculate conception for Jesus. The life current is the impregnating vehicle, and it would be possible for any virgin to have an immaculate conception if she could raise her ideals high enough, and at the time have the right environment. The time is at hand for all children to be born in this immaculate way.

c All the ordinances of the church are representative of the movements of the mind. The conscious mind accumulates material thoughts which have to be washed away by denial. This is the baptism by water. But there are subconscious thoughts that have become so at one with the consciousness that mere denial will not erase them. These have to be burned out by a higher principle. This is the baptism of the Holy Ghost. Where we understand the inner meaning of baptism the external rites are not necessary.

d The crucifixion and resurrection of Jesus are as well authenticated as any facts of history. Like his birth and life they have a deeper meaning than appears on the surface. The body is part of the mind, When man's body dies his mind dies to that extent. This is a very serious proposition, this continual dying of that which should be always alive. So Jesus came to put new life into the bodies of men and show them how to overcome death. He raised his body and walked about for forty days after the crucifixion, and showed himself to many people, five hundred at one time. Then he went back to his original estate as the Over Soul of the planet. He is here as an omnipresent interpenetrating Spirit, and comes into very intimate relations with those who have faith in him and try in all ways to carry out the principles which he taught and demonstrated.

e The body is a very essential part of the mind, death is its disintegration and man's consciousness is cut short to that extent. The mind cannot express itself without the vehicle which the body is, hence it seeks expression again and again in various bodies. But this is not according to the Divine Law. Death is the result of sin and is the last enemy to be overcome by man in his redemption, through the consciousness of the Great Redeeming Over Soul, Jesus Christ.

The question of the exact condition of those who have died is not one which we can intelligently discuss because we do not know all the facts. Theories innumerable have been built up and some of them are quite pernicious because they delude men into thinking that they are to be carried away to some beautiful heaven by angels, or plunged into some great abyss by devils, or that they are to go to higher planes of life to progress without the limitation of matter. All these theories are contrary to the logic of life and the teaching of Jesus Christ. "The Kingdom of God is within you," or as one translation puts it, "among you." Jesus in parable after parable taught of the possibilities existing right at hand, and the capabilities in man, and John the Revelator saw the New Jerusalem descending *out of the heavens and upon the earth.*

—o—

I have a personal problem that I would like to ask you about: I have big classes and heavy work; it seems as though I must work in the evening, but when evening comes I find that I have practically no working force left. When I give up and go to bed, from sheer weariness, then I feel that I have not done all that I should for the children under my care; when I do stay up I seem to accomplish little, as I am tired from the day's teaching. You see there is not enough of *me* to go around. Ruskin says that God gives us all strength enough and sense enough to do all he wants us to do. Do you really think that is so? \* \* \*

One necessary thing for you to learn in connection

with your teaching is that God has placed upon you no responsibility. You are to do your work and let him take care of results. You are to place the pupils in the mind of the illuminating One, *and leave them there*. We are usurping the place of the Christ when we feel that we must be mind, body, character and development for children as well as for ourselves. The Christ in each will come forth if we hold open the door for him; he will come by two acts on your part. These acts are, first: Do not try to put yourself into the child; second: Acknowledge the Christ in the child, and ask him to rule.

Teachers lose physical strength because they are unconsciously projecting their minds into the child-mind with which they deal. This withdraws the sustaining power of their own bodies; they rob themselves to invade the child. This is not wisdom. A teacher is an educator only when she stands without and invites to a communion with her mind the mind of the child that is struggling to express itself. "No trespassing!" should be the motto on every teacher's desk.

Put these suggestions into practice and you will find that there is enough of you to "go around" as far as God intended you to go. God certainly gives us "strength enough and sense enough to do all he wants to do," but he leaves it with us as to how we exercise both of these gifts. He never compels.

Say that you are using the understanding and the strength that God has given you, that *God himself is in you*. You will change your bodily conditions if you do; you will also help your pupils immeasurably.

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The oft-repeated accusation of wastefulness brought against Nature is a slander. There may be exuberance, prodigality in gift, but there is no waste.—  
*Canon Wilberforce.*

Jesus Christ, savior of men, is the revelation of God's perpetual presence and perpetual power in the world. Holiness is health. Sin is disease. Forgiveness is healing. God is the Great Physician. We come before him, not as criminals to be judged and punished, but as sick to be cured. Those who do not know that they are sick and need cure are the sickest of all. He is the "Power not ourselves that makes for righteousness." His life in the world is a continuation of the life of Jesus Christ. It is the life which centuries before Christ David saw; which centuries after Christ so many of Christ's disciples fail to see:

Bless the Lord, O my soul,  
And all that is within me, bless his Holy name.  
Bless the Lord, O my soul,  
And forget not his benefits:  
Who forgiveth all thine iniquities;  
Who healeth all thy diseases;  
Who redeemeth thy life from destruction;  
Who crowneth thee with loving-kindness and tender mercies;  
Who satisfieth thine age with good;  
So that thy youth is renowned like the eagle's.—  
*Dr. Lyman Abbot in Woman's Home Companion.*

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Each human soul is like a cavern full of gems. The causal observer glances into it through some cranny, and all looks dark and sullen. But let light enter into it; lift a torch up to the walls, let God's sunlight fall into it and flood its open recesses, and lo! it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature.—*Farrar.*

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We talk to God; that is prayer. God talks to us; that is inspiration.—*LYMAN ABBOTT.*

## NOTES FROM THE FIELD

JENNIE H. CROFT.

The Second Divine Science Church of Denver, Colo., has been organized and incorporated, and on Sunday, November 28th, very interesting "Recognition and Installation Services" were held at the church, Tennyson street and west 38th Avenue. Rev. Nona L. Brooks, Pastor of the First Divine Science church, gave the new church official recognition, and then proceeded to install the Pastor, Rev. Charles Edgar Prather. Rev. Prather is eminently fitted for the position and is an eloquent and forceful speaker. He has devoted much time to careful and thorough preparation for the work and well merits the preferment now bestowed upon him. Unity tenders congratulations and best wishes for continued success. Charles E. Prather was connected with Unity Society for a number of years, receiving his early training with us, and was first ordained to the Ministry at this Center.

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The independent Centers of the various phases of Higher Thought in Washington, D. C., will hereafter unite in their Sunday Services under the name of the "Higher Thought Union Meetings," held at Rauscher's, 1034 Connecticut Ave., at four o'clock every Sunday during the season. Among the list of speakers we note the following: Miss Gray, Mrs. Seaton, Mrs. Clemons, Mrs. Day and Miss Van Voast.

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Mr. E. T. Smith writes from Cleveland, Ohio, to which city he and Mrs. Smith removed some time ago, "A class has been formed here for the study of New Thought. The members are mostly Unity people and many have been helped by the Society of Silent Unity. Meetings are held Friday evenings and are led by different members of the class. At the first meeting there were many expressions of love and gratitude for Unity. 'Lessons in Truth' is the book used as text book in which there seems to be a warm and growing interest." Mr. Smith failed to give the address of the place where these meetings are held, but we will inform ourselves and give the address in the next issue of UNITY.

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Mr. Rexford Bradley Jeffery is again in the active work and may be found at the Park Avenue Hotel, New York City. Tuesdays and Wednesdays, Mr. Jeffery will be in Philadelphia, Pa., with office in the Empire Building, 18th and Walnut Sts.



Miss Eva Fulton is now established in the Home of Truth, Los Angeles, Calif., associated with the workers there. Miss Fulton has been engaged in the work in New Haven, Conn., for some time, returning now to the Pacific coast where she has labored in other days.

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A splendid report comes in from the New Center in Glendale, Calif. A few earnest souls met and decided to start the Center. Harriet Rix and Eva Fulton aided in establishing the Home and gifts from friends furnished the bungalow. Mrs. Zona Maxson Pringey is the resident Teacher and Healer and has already organized a Sunday School with forty members to begin with. UNITY and WEE WISDOM are used in the Sunday Schools as class books. Call at 432 West 4th street, when you are in Glendale and enjoy a visit with the leader.

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R. T. Hendricks of Santa Barbara, Calif., writes of the success of the Center and Branch Library which was recently opened by this energetic leader. Sunday School and Parlor Meetings are already in full swing, also a healing meeting every Thursday evening. The address is, 528 Gutierrez street.

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Prof. LeRoy Moore has removed from 9449 Indiana Ave., to 3241 Michigan Ave., Chicago, where with the assistance of Mrs. Moore, he is conducting a "Unity Society of Practical Christianity" and doing excellent work teaching classes and in healing.

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Since last report the following Unity Branch Libraries and Truth Centers have been established: Miss Elizabeth L. Tucker, Hamburg, N. Y.; R. T. Hendricks, Santa Brabara, Cal.; Mrs. Zona Maxson Pringey, Glendale, Calif.; Miss Virginia Graves, Oklahoma City, Okla.

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A Sunday School has been added to the work of the Center conducted by Miss Ida B. Elliott and Mrs. Helen E. Close, of Oakland, Calif. This School is held in Berkeley at the home of Mrs. G. Puitti, 2232 Ward street.

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Mrs. Mary E. Bissett is located in Omaha, Nebraska, at 418 South 26th street. Mrs. Bissett is a Teacher and Healer, conducting very successfully classes in the Science of Truth. Unity Literature may be found here.



CHARLES FILLMORE, *Editor.*  
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Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

*St. Paul, i nn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Co., 1141 Polk Street, near Sutter.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon.

W.: Higher Thought Center, 10 Cheniston Gardens, W.

## THE CORRESPONDENCE SCHOOL

I am sending the answers to Lesson 2nd. It has been a wonderful lesson to me. If I could but write it as I have felt it. The distinction between Jesus and Christ has opened up a new world to me. I see now how Christ is the Saviour of the world and have read the New Testament story with a new understanding. If there were to be no more lessons, these two which I have had, have changed my whole view of life. I am eager to learn more of the way of life. How many times I have asked, "What is God, and his Christ?" I feel I have had an answer. I understand better what is meant by holding the "Prosperity Thought." Life has always seemed hard and little prosperity coming to me. I see I have *denied* prosperity instead of *affirming* it. Your words have helped me to see the Truth, Oh, so much.

I haven't paid much attention to the Class Thought in UNITY, but I feel now a great desire to be a member of the Silent Unity Society, and think the thoughts with all the other members. It will help me I am sure.

Looking back to last February when a friend, knowing my troubled, unhappy state of mind and body, sent me a copy of UNITY, I see a wonderful change in myself. I think I have found the key to happiness and I am eager to learn more and be better fitted to help others.—K. M. F.

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I hereby return my first lesson. It has meant so much to me and has given me a much clearer understanding of God in all and through all. I enclose a love-offering.—B. W.

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I have learned a great deal through my first lesson. I have received new light, and am so glad I started with it. It is a great privilege to take such a course. I enclose a love-offering.—Mrs. I. D.

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I return you my first lesson, which to me has the accent of Truth. I feel like a tired traveler, who at last has found a spring of cool water. Am looking forward to the next lesson.—B. C.

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I have learned more of God in these lessons than I knew in a life-time, they are so beautiful, so grand. I bless the day that led my wandering steps to Unity. My prayers and best wishes are for you.—Mrs. E. W. W.

I am just longing to send a thank-offering for this first lesson. I felt the Truth of the lesson; it is all so plain and clearly put. As I copied it I felt a quickening of the Spirit, and a strong desire for more knowledge, and as the Truth dawned, I wanted to sing out, "Bless the Lord, O my soul, and all that is within me bless His Holy Name."—A. L. H.

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## BENJAMIN FAY MILLS AT UNITY

For three weeks, ending November 20th, we had daily address and lessons in Unity Auditorium by the above well known Evangelist and Truth student. His untiring energy and ability was evident in the great work which he did in our midst. His audiences always filled the Auditorium, and in the evenings there was often lack of seats. This alone was evidence that he had a message that the people wanted.

He held, part of the time, three classes a day and his subjects covered a very great field of research into the deep matters of life. It is the unanimous opinion of our people that Mr. Mills has given the Truth a great impetus in this community and the fruits of his visit will be manifest for a long time to come. A large number of people have had introduced to them a line of thought which they were seeking but because of our quaint methods had not known was taught in this vicinity.

We all deeply appreciate the work Mr. Mills has done in our midst and commend him to Truth Centers everywhere. He went from here to Lincoln, Neb., for a week; from there he goes to Omaha for three weeks.

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The New Thought is bringing to light the latent abilities of people everywhere. They send us their stories, poems and manuscripts for our opinion, and also for publication, but we can seldom use them because our magazine is not large enough, and we are so busy that we cannot intelligently estimate the value of these prolific productions. But there are bureaus that make a specialty of criticising and placing such works, and among them we know one that is competent to handle New Thought manuscripts. The address is The New York Literary Bureau, Thomas W. Hotchkiss, Manager, 699 Madison Avenue, New York City.

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I have been reading Charles Fillmore's book on Christian Healing, and find it the best I ever had the good fortune to read. It is so plain that one can't help but feel the life and strength in "the Word."—A. B.

## DEMONSTRATIONS

We are always glad to publish evidences of the power of the Spirit, and shall thank our friends for sending in authenticated cases. We extend thanks to Mrs. Alice C. Weisz, 25 Pine street, New York City, who has taken the pains to write out and send the following experience of her friend, Mrs. E. B. Steele. We will not give names without consent, but in this instance, Mrs. Weisz says in her letter accompanying the testimonial, "These are the plain facts. If you think this might help some other afflicted one, use it. Mrs. Steele is in robust health today and is so happy and full of cheer that it does one good to be with her."

"I had been an invalid for ten years. I kept about, suffering intensely most of the time with sciatic pains and rheumatism, and with my heart attacks I was in a pretty bad condition. My pulse would go down so rapidly you could not feel its beats. I found everything I tried to be of little use and so stopped the different medicines, except taking whisky when I could not hold myself together.

For two weeks I had been so much worse I felt like giving up. Sunday evening I had the worst spell with my heart that I ever had. I retired early and stood the agony until one o'clock. Then I thought I could bear nothing more. While in this agony I heard a voice say as plainly as though someone were standing by my bedside, "You need not suffer, if you will ask God to help you. Ask with the faith of a little child. He will cure you. Only God can do this."

I looked up to see from whence the voice came, it seemed to be so near me. I felt a soothing feeling going over me and I said, "I can ask, for the first time in my life, knowing I will be cured. Then I said, "Let me sleep and awaken well and I will never murmur or worry any more, come what will. Let me have good health and I can bear everything."

I fell asleep and did not waken until seven o'clock the next morning. I knew my husband wanted to arise early that morning and I called out, "Is it time to get up?" Not getting a reply, I hopped out of bed and went out and found him gone. I had not heard a sound. Then I realized I was cured and had anyone been peeping into the room they would have thought me crazy by the way I danced and wailed about, testing my muscles, I was so glad I was cured.

I immediately sent for the renovators and had our apart-

ment thoroughly done over, and in four days we were settled, and I did everything except shaking the rugs, and each day I felt stronger. I walked over a hundred and fifty blocks in one day, an unheard of thing for me, as three blocks would exhaust me.—Mrs. E. B. S.

---

There are a great many people who read New Thought literature, and study lessons in Truth, without being able to demonstrate. I have a friend in the east with whom I correspond, and a few months back when I wrote to him I gave him a pretty strong letter along *Practical Christianity*. When he replied to my letter he said to me, "I don't go much on that, for I have read all the different magazines and books along that line, and I have tried it thoroughly but it won't work with me." The next time I wrote to him I gave him a very practical lesson, on how to enter into the Spirit of this teaching, and when he answered my next letter, he said, "Brother, you have given me the key, and I have got more good out of your letter than anything else I have ever read."

Now the cause of his not being able to demonstrate was simply this, he had a wonderful intellectual knowledge of the Truth, but had failed to come into the Christ Consciousness of his real being. Unless one finds the true self within, he fails to demonstrate, and then blames the Truth. It matters not how well filled we may have the intellectual storehouse with Truth, if we do not come into the Christ Consciousness, there will be no realization. No one can find the Truth in books, nor can he learn the Truth from another, but each must find it within his own being.

All that any one who knows and lives the Truth can do for another is to give them light on how to enter in; nothing more. Many will ask what is Truth, and what do you know more about it than I? My answer to these is, first, Truth is that which ever has been, is now, and ever will be, and it is within every human being. I know that it has given me freedom, for it has set me free from so called sin, sickness, disease, pain and poverty and even death. Mark 9:23, Jesus said "If thou canst believe, all things are possible to him that believeth." So in order to realize the All Good, we must serve God in Spirit and in Truth, and just love everybody, for love never faileth.—R. T. HENDRICKS.

In a note accompanying the above the writer says:

"I expect to soon enter the work of *Practical Christianity* in both healing and teaching in Santa Barbara, that is to open a Center there. I know the Unity forces will aid me with their

very best thoughts, for which I feel indeed very thankful, and my good-will ever goes out to all the dear workers in Unity Home and in fact to all the workers in the field, no matter who they are or where located for in Truth we are all one.

---

'Yours of the 9th received. I will join you in praise and I will sing a new song unto him who is my strength, and who is become also my salvation. I am out of bondage. I am free in the freedom of the whole Spirit. I am strong in the joy of the Lord. I am a conscious Son of the one Presence of Creative Power. I am the channel of its full and free and rich manifestation now and here. I am joyful; I am lifted up.

On Friday morning I awoke refreshed, rested and strong. My mind swept to the horizon of consciousness in clear, quick and penetrating power. I am myself again. I shine for my Light is come out of obscurity, and the glory of him who is Light is within and around me. I will praise him and exalt his name, and magnify his goodness.

Join me in thanksgiving. Press close the sustaining Arm of Divine Strength. Invite the brightness of the Christ-Presence. Ask for the inflooding streams of wisdom from on high which are pure, peaceable and kind. Declare the bursting forth of the crimson tide of the inner life in Christ. Cry aloud the harmony that joins me to the one enfolding Substance of Intelligence which permeates and vitalizes each throbbing cell of life and shapes it to the pattern on the mount of transfiguration in Christ with Peter, John and James, his ministering attendants. "Lift up your heads, oh, ye gates, and let in the King of Glory!"

May all good, understanding, and infinite grace come in unto you, and all prosperity be attendant upon you, now and always! "Peace be within your walls, and plenty within your palaces!" May almighty God bless and enrich you an hundred fold!"—J. A. E.

---

Since 1901 I have been investigating. Commenced with spiritualism, and went through every phase of the new, or liberal thought, including Christian Science and Occultism.

In 1900 a copy of *UNITY* happened to fall into my hands. I subscribed for it, and ever since have been anchored to Unity Christianity. Mr. Fillmore and his valuable co-laborers, have caused me to burn barrels of midnight oil, and brought to me the solace of my life.

I am a physician, but have not prescribed medicine for ten years. I took up metaphysical healing, adhering closely to

Unity lines. Wishing to sow what I felt to be good and fruitful seed, I was instrumental in putting Unity literature in a number of families, and I rejoice and give thanks to know that where there was nothing but discord, sickness, turmoil and chaos, there is now nothing but health, peace, love and harmony.—DR. J. B. K.

It is Dr. K's. great desire to establish a home for children, where they can be healed and taught Truth.—ED.

### Yes, it is True

A lady writes, "I am informed that I can have three subscriptions to UNITY for \$2.00; is it true?"

Certainly it is true, that is it is just as true as anything can be in the world of affairs. Three subscriptions, to three different people, if you wish, for \$2.00. You might hunt the world over and you could not find a Christmas present for 67 cents equal to twelve copies of UNITY.

This little magazine has proved itself a life saver to hundreds of people, as their letters testify. If you have a friend who is in desperate need, throw him the Unity Life-line.

When I wrote for you to change my address, I had not the least hope that my UNITY could reach me before I sailed. When I found it at the postoffice today I was very happy, and blessed your loving kindness in sending it. I had been very busy getting ready to go abroad, and I read it while I ate my dinner, with the result that instead of feeling tired out, as I was when I began, I was not only rested but filled with life and strength.

I have always felt that I had so little to give that anything I could spare should go to the Society of Silent Unity or The Correspondence School, for both have helped me more than words can tell; and tonight, while reading Mr. Fillmore's "Bible Lessons" I realize what I have always felt, that any offering I have been able to send was too insignificant, for I compared it with the endless good I have received. But I shall bless my offerings with all my heart, and I began by blessing the inclosed \$5.00 for the Building Fund. God bless dear Unity! May all be helped as Unity has helped and blessed me!—M. R., Berlin, Germany.

The three months' trial UNITIES have been a great comfort to us and also to an invalid neighbor and to a friend in trouble, to whom I have sent them east. Yours sincerely,  
—I. E. R.



# OUR EXCHANGES



- THE BALANCE.** Mrs. Olive Killin, Editor and Publisher. \$1.00 a year. Denver, Colo.
- DAS WORT** (German.) H. H. Schroeder, Editor. \$1.00 a year. St. Louis, Mo.
- THE PROGRESS MAGAZINE.** Christian D. Larson, Editor. \$1.00 a year. Chicago, Ill.
- FELLOWHIP.** Benjamin Fay Mills, Editor. \$1.00 a year. Los Angeles, Cal. With **UNITY**, \$1.25.
- TO-DAY.** George F. Armington, Editor. Beloit, Kansas. \$1.00 a year.
- NEW THOUGHT.** Louise Radford Wells, S. A. Weltmer, and Ernest Weltmer, Editors. Nevada, Mo. \$1.00 a year.
- THE NAUTILUS.** Elizabeth Towne, Editor. \$1.00 a year. Holyoke, Mass.
- THE OPTIMIST.** \$1.00 a year. Modern Science Pub. Co., New York City.
- PRACTICAL IDEALS.** Starr Publishing Co., Boston, Mass. \$1.00 a year.
- THE SWASTIKA.** Dr. A. J. McIvor-Tyndall, Editor. \$1.00 a year. Denver, Colo.
- WASHINGTON NEWS-LETTER.** Oliver C. Sabin, Editor. \$1.00 a year. Washington, D. C.
- POWER.** Charles Edgar Prather, Editor. \$1.00 a year. Denver, Colo.
- THE STELLAR RAY.** Henry Clay Hodges, Editor, Detroit, Mich. \$1.00 a year.
- THE BUSINES PHILOSOPHER.** A. F. Sheldon, Editor. Libertyville, Ill. \$2.00 a year.
- THE WORLD'S ADVANCE THOUGHT.** Lucy A. Mallory, Editor. Published bi-monthly, Portland, Ore. \$1.00 a year.
- THE NATURE-CURE MAGAZINE.** H. Lindlahr, Editor. Price \$1.00 a year. The Nature-Cure Pub. Co., Chicago, Ill.
- THE NEW AGE MAGAZINE.** Fred'k P. Fairfield, Publisher. Boston, Mass. \$1.00 a year.
- HUMANITY.** St. Louis, Mo. \$1.00 a year.
- THE METAPHYSICAL MAGAZINE.** Leander Edmund Whipple, Editor, New York City. \$2.50 a year.
- THE NEW YORK MAGAZINE OF MYSTERIES.** Chas. E. Ellis, President. New York City. \$1.00 a year.
- EXPRESSION,** 147 High St., Kensington, W. England. England 6s. 6d. America \$1.58.
- THE NATUROPATH,** New York City. \$1.00 a year.
- CHRISTIAN.** Thomas J. Shelton, Editor. Denver, Colo. \$1.00 a year.
- THE NEW LIFE MAGAZINE.** John Fair, Editor. Boston, Mass. \$1.50 a year.
- BIBLE REVIEW.** H. E. Butler, Editor, Applegate, Cal. \$1.50 per year.
- THE MYSTIC MAGAZINE.** Monthly. 25 cents a year. Colonial Building, Boston, Mass.
- THE OPEN ROAD.** Griffith, Ind. 50 cents a year.
- THE INITIATES.** Dr. R. Swineburne Clymer, Editor. \$1.00 a year. Allentown, Pa.
- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crest Co., Cooperstown, N. Y. \$1.00 a year; Foreign \$1.50; Canada \$1.25.
- THE LIGHT OF REASON.** James Allen, Editor. Ilfracombe, England. \$1.00 a year.
- PROGRESSIVE THOUGHT.** H. Cardew, Editor. \$1.00 a year. Sydney, Australia.
- SPIRITUAL POWER.** Monthly. 75 cents per year; 12 cents per copy. Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W., England.

Any \$1.00 magazine in this list, together with **UNITY**, one year for \$1.50.

Unless otherwise specified add 25 cents for subscriptions to foreign magazines.

# The Christ- mas Number

of WEE WISDOM is out, and it is an especially pretty and interesting one

The front cover, drawn by W. Rickert Fillmore, (Rick)



shows a little girl under an immense Christmas tree with toys piled around her in profusion. All these things seem to be forgotten by the child as her thoughts travel thousands of miles away to Palestine, and thousand of years back to the first Christmas day. She sees the three wise men on camels coming with presents as she has often been told by her mother, they came to the Christ Child. The three wise men are no doubt thoughts of wisdom coming at the call of the Christ Child which is born in the little girl on Christmas day. One tells her that she is strong and well because she is a child of God; and another brings her the gift of true prosperity because her Father in Heaven has all good things which his child may need.

There are many beautiful illustrations in this WEE WISDOM and lots of good stories, a fine Nature Study Lesson by Lida H. Hardy, poetry, letters, and Blanche's Christmas Corner. WEE WISDOM should be in every home where parents wish the children to grow up in the knowledge of truth, health and happiness.

**It is but 50 Cents a Year, 4 and 1-6 Cents a Month.**

It makes a good Christmas present for any bright little boy or girl.

# Give the Children a Chance

To grow up in the Truth. There are many happy little children using the Divine Law in helping themselves and others. They find that lessons become easy and blue days are made bright and joyous when the word of Truth is spoken.

## The 32 Page Monthly Magazine Wee Wisdom

Is a great help and inspiration to all children who want to become strong and happy. Each number contains stories, with illustrations, letters from the children, healing words, and a spiritual interpretation of the Bible Lessons. It is the only metaphysical paper published for children. It makes a pleasing birthday present, coming each month as a reminder of the well wishes of the sender. The yearly subscription price is 50 cents. Add 12 cents extra when the magazine is to be sent to Canada or foreign countries.

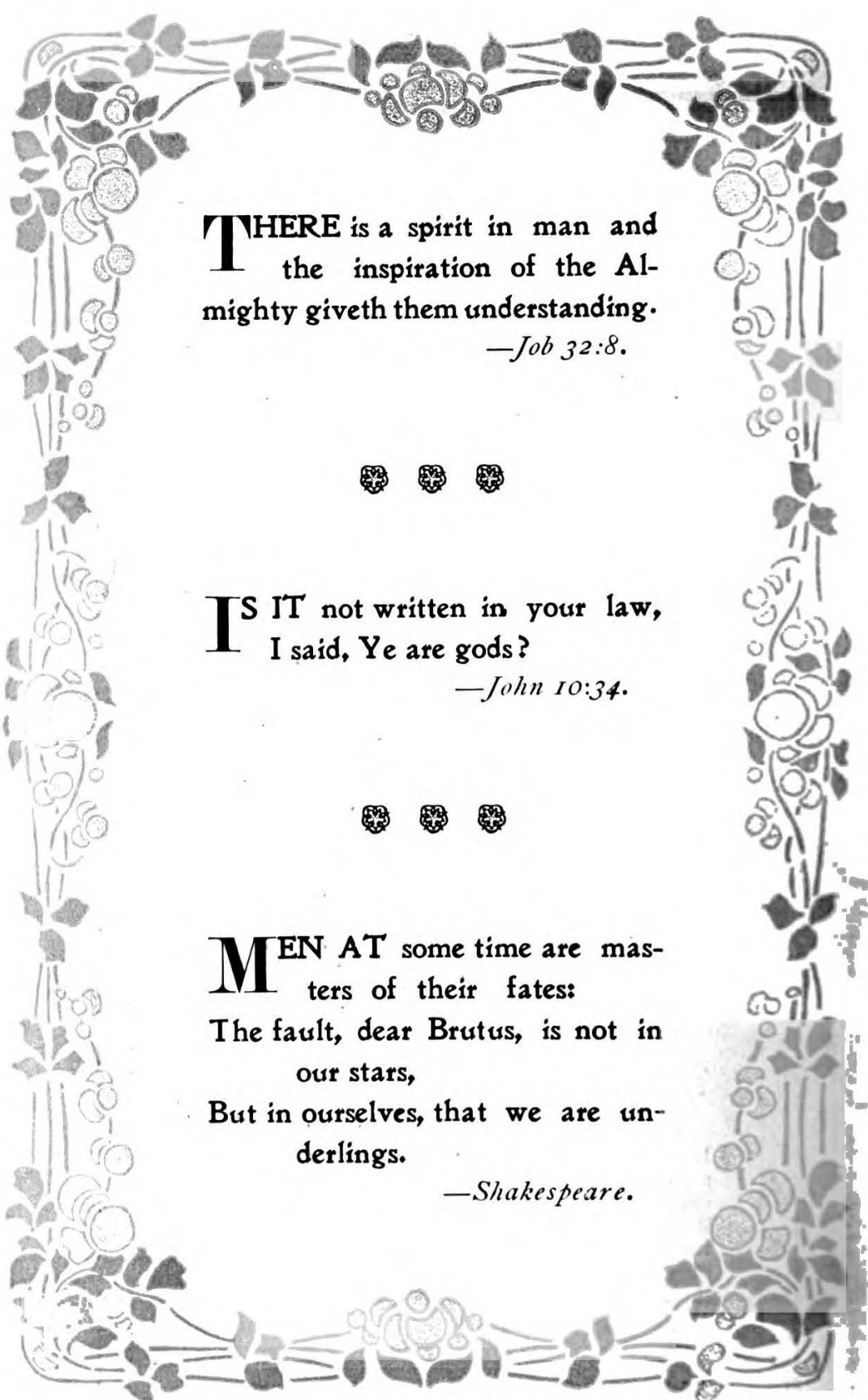
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913 Tracy Ave., Kansas City, Mo.

A decorative border of stylized leaves and berries surrounds the text.

**T**HERE is a spirit in man and  
the inspiration of the Al-  
mighty giveth them understanding.

—*Job 32:8.*



**I**S IT not written in your law,  
I said, Ye are gods?

—*John 10:34.*



**M**EN AT some time are mas-  
ters of their fates:

The fault, dear Brutus, is not in  
our stars,

But in ourselves, that we are un-  
derlings.

—*Shakespeare.*



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THE WAY, THE TRUTH, THE LIFE



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THE WAY - THE TRUTH - THE LIFE

# UNITY

Glory  
to God  
in the highest.  
And on earth  
peace among  
men in whom  
He is well  
pleased.

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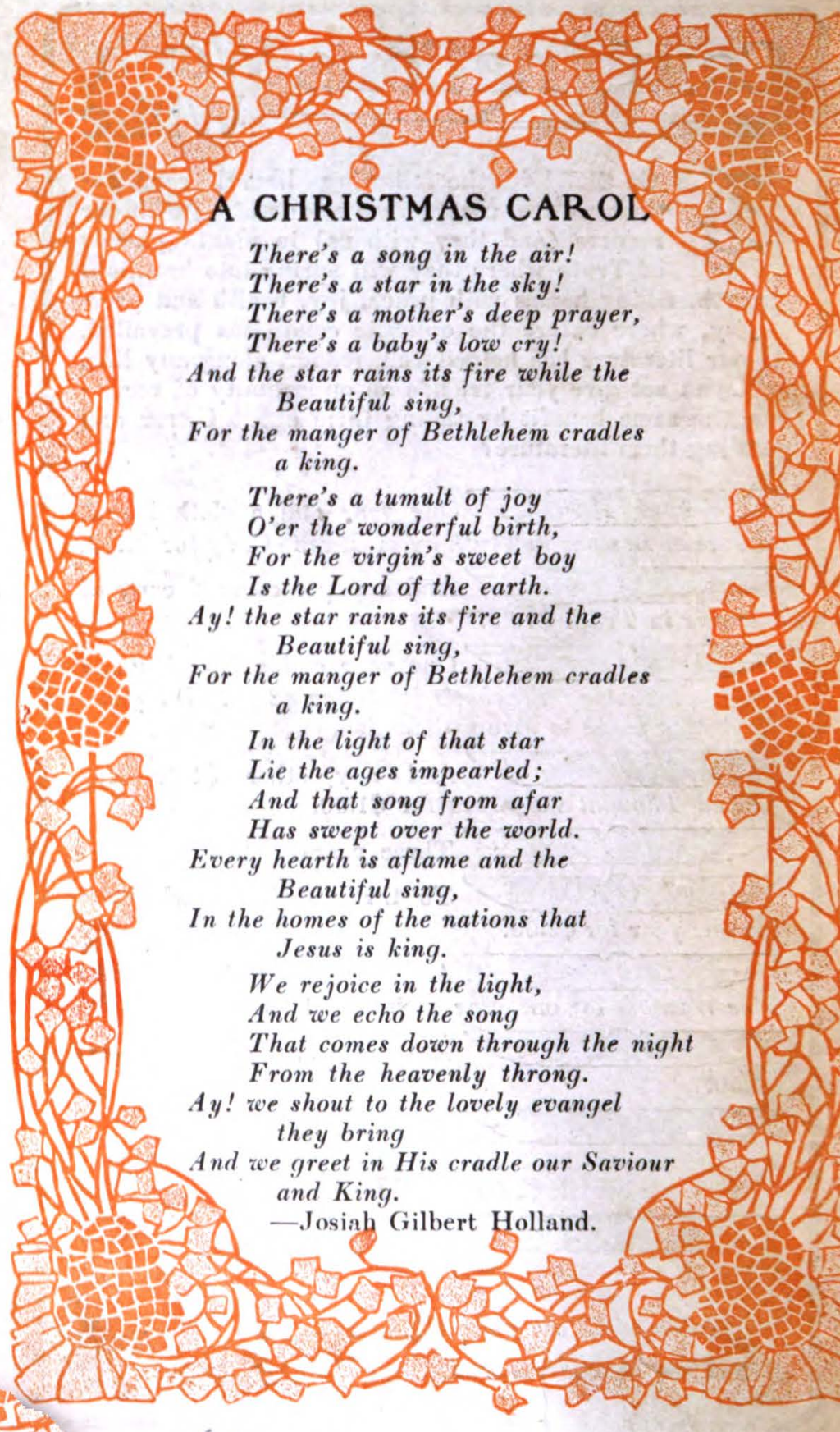


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## A CHRISTMAS CAROL

*There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
There's a baby's low cry!  
And the star rains its fire while the  
Beautiful sing,  
For the manger of Bethlehem cradles  
a king.*

*There's a tumult of joy  
O'er the wonderful birth,  
For the virgin's sweet boy  
Is the Lord of the earth.  
Ay! the star rains its fire and the  
Beautiful sing,  
For the manger of Bethlehem cradles  
a king.*

*In the light of that star  
Lie the ages impearled;  
And that song from afar  
Has swept over the world.  
Every hearth is aflame and the  
Beautiful sing,  
In the homes of the nations that  
Jesus is king.*

*We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! we shout to the lovely evangel  
they bring  
And we greet in His cradle our Saviour  
and King.  
—Josiah Gilbert Holland.*









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